Healing

for the

MIND

Ellen G. White

New Covenant Publications: English

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Healing for the Mind

Macbeth: Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

Act V, Scene III
Macbeth, 1606
William Shakespeare

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This book is dedicated to God.

Foreword

New Covenant Publications International reconnects the reader with the divine plan binding heaven and earth and reinforcing the perpetuity of the law of love. The logo, the Ark of the Covenant represents the intimacy between Christ Jesus and His people and the centrality of God's law. As it is written, “this shall be the covenant that I will make with the house of Israel says the Lord, I will put my law in their inward parts and write it in their hearts and they shall be My people, and I shall be their God.” (Jeremiah 31:31-33; Hebrews 8:8-10). Indeed, the new covenant attests to a redemption, birthed by unabated strife and sealed by blood.

For countless centuries, many have endured galling affliction and incomprehensible oppression, calculated to obliterate truth. Especially in the Dark Ages, this light had been greatly embattled and obscured by human traditions and popular ignorance, because the inhabitants of the world had despised wisdom and transgressed the covenant. The blight of compromise with proliferating evils provoked such a scourge of unbridled degeneracy and diabolic inhumanity, that many lives were unjustly sacrificed, refusing to surrender the freedom of conscience. Nevertheless, a lost knowledge was revived, specifically during the time of the Reformation.

The Reformation era of the 16th century sparked a moment of truth, fundamental change and consequent turbulence, as reflected in the Counter-Reformation. However, through this volume, one rediscovers the undeniable significance of this singular revolution from the perspectives of the Reformers and other courageous pioneers. From their accounts, one can understand the ravaging battles, the reasons underlying such phenomenal resistance and supernatural interventions.

Our motto: “Reformed Books, Transformed Minds,” accentuates the distinct genre of literature, composed in a critical era and its impact. It also resonates the urgency of personal reformation, rebirth and transformation. As the Gutenberg printing press, coupled by the agency of translation, disseminated the principles of the reformed faith, some 500 years ago, the digitalised press and online media would communicate in every language the light of truth in these last times.

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Section 1—The Study of the Mind

Chapter 1— Its Importance

The Nicest Work—To deal with minds is the nicest work in which men ever engaged.—Testimonies for the Church 3:269 (1873).

To Know the Laws That Govern Mind and Body—It is the duty of every person, for his own sake and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body and of the body upon the mind, and the laws by which they are governed.—The Ministry of Healing, 128 (1905).

Train and Discipline the Mind—No matter who you are ... the Lord has blessed you with intellectual faculties capable of vast improvement. Cultivate your talents with persevering earnestness. Train and discipline the mind by study, by observation, by reflection. You cannot meet the mind of God unless you put to use every power. The mental faculties will strengthen and develop if you will go to work in the fear of God, in humility, and with 4earnest prayer. A resolute purpose will accomplish wonders.—Life Sketches of Ellen G. White, 275 (1915).

Potential of the Disciplined Mind—Self-discipline must be practiced.... An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control.—Christ's Object Lessons, 335 (1900).

To Deal With Minds a Paramount Work—The future of society is indexed by the youth of today. In them we see the future teachers and lawmakers and judges, the leaders and the people, that determine the character and destiny of the nation. How important, then, the mission of those who are to form the habits and influence the lives of the rising generation.

To deal with minds is the greatest work ever committed to men. The time of parents is too valuable to be spent in the gratification of appetite or the pursuit of wealth or fashion. God has placed in their hands the precious youth, not only to be fitted for a place of usefulness in this life but to be prepared for the heavenly courts.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 209, 1886. (Temperance, 270.)

Teacher's Usefulness Depends Upon a Trained Mind—The teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims. The true teacher is not content with dull thoughts, and indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power, that awakens and inspires his pupils.—Education, 278 (1903).

He Will Strive for the Highest Mental and Moral Excellence—To know oneself is a great knowledge. The teacher who rightly estimates himself will let God mold 5and discipline his mind. And he will acknowledge the source of his power.... Self-knowledge leads to humility and to trust in God, but it does not take the place of efforts for self-improvement. He who realizes his own deficiencies will spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth who is satisfied with a lower standard.—Special Testimonies On Education, 50, (Counsels to Parents, Teachers, and Students, 67.

Prepares for Eternity—In all your work you must do as the husbandman does in laboring for the fruits of the earth. Apparently he throws away the seed; but, buried in the soil, the seed germinates. The power of the living God gives it life and vitality, and there is seen "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). Study this wonderful process. Oh, there is so much to learn, so much to understand! If we improve our minds to the utmost of our ability we shall through the eternal ages continue to study the ways and works of God and to know more and more of Him.—Counsels to Parents, Teachers, and Students, 252 (1913).

Science of Christianity and the Mind—There is a science of Christianity to be mastered—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for men are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded that one may become a learner in the school of Christ. The heart must be educated to become steadfast in God. Old and young are to form habits of thought that will enable them to resist temptation. They must learn to look upward. The principles of the Word of God—principles that are as high as heaven and that compass eternity—are to be understood in their bearing on the daily life. Every act, every word, every thought, is to be in accord with these principles.—Counsels to Parents, Teachers, and Students, 20 (1913).
6

Advancement Only Through Conflict—No other science is equal to that which develops in the life of the student the character of God. Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict, for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin. There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate.—Counsels to Parents, Teachers, and Students, 20 (1913).

The Duty of Every Christian to Develop Mind—It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten.

Some who are engaged in domestic labor are always at work, not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the willpower will make the hands move deftly.—Christ's Object Lessons, 344 (1903).
7

To Train Every Power of Mind and Body—God has given to every human being a brain. He desires that it shall be used to His glory.... We have none too much brain power or reasoning faculties. We are to educate and train every power of mind and body—the human mechanism that Christ has bought—in order that we may put it to the best possible use. We are to do all we can to strengthen these powers, for God is pleased to have us become more and still more efficient colaborers with Him.—*Sermon at St. Helena Sanitarium,* Jan 23, 1904. (Selected Messages 1:100.)

The Cultivated Mind Measures the Man—Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.—The Ministry of Healing, 499 (1905).

The similarity between an uncultivated field and an untrained mind is striking. Children and youth already have in their minds and hearts corrupt seed, ready to spring up and bear its perverting harvest; and the greatest care and watchfulness are needed in cultivating and storing the mind with precious seeds of Bible truth.—The Review and Herald, November 9, 1886. (Our High Calling, 202.)

Acquiring Knowledge and Mental Culture—Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings.... A resolute purpose, persistent industry, and careful economy of time will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.—Christ's Object Lessons, 343, 344 (1900).
8

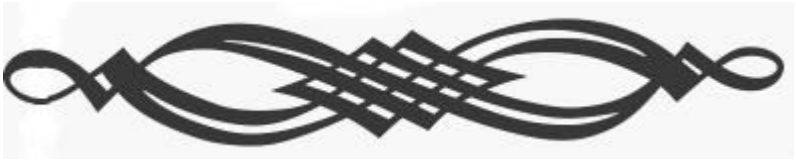
Understanding Minds of Great Value in Dealing With the Sick—Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment.... Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way.—The Ministry of Healing, 244 (1905).

Understanding Minds and Human Nature Aids in Work of Salvation—Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness.—Christ's Object Lessons, 334 (1900).

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth.—Testimonies for the Church 4:67 (1876).

Cultivated Powers Increase Demand for Our Services—Through lack of determination to take themselves in hand and reform, persons can become stereo-typed in a wrong course of action; or by cultivating their 9powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth.—Christ's Object Lessons, 344 (1900).

We May Attain Almost the Excellence of Angels—The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace we may attain almost to the excellence of the angels.—The Review and Herald, June 20, 1882. (Our High Calling, 218.)



Chapter 2— The Christian and Psychology

Laws of the Mind Ordained by God—He who created the mind and ordained its laws, provided for its development in accordance with them. —Education, 41 (1903).

True Principles of Psychology in Scriptures—The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words "To them gave He power to become the sons of God." ...

Those who pass through the experience of true conversion will realize, with keenness of perception, their responsibility to God to work out their own salvation with fear and trembling, their responsibility to make complete their recovery from the leprosy of sin. Such an experience will lead them humbly and trustfully to place their dependence upon God.—Manuscript 121, 1902. (My Life Today, 176.)

Mind Devoted to God Develops Harmoniously—God takes men as they are and educates them for His service if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of righteousness that he is enabled to bear much fruit to the glory of God.—Gospel Workers, 285, 286 (1915).

The Science of a Pure Christian Life—The science of a pure, wholesome, consistent Christian life is obtained by studying the Word of the Lord. This is the highest education that any earthly being can obtain. These are the lessons that the students in our schools are to be taught, that they may come forth with pure thoughts and clean minds and hearts, prepared to ascend the ladder of progress and to practice the Christian virtues. This is why we wish our schools connected with our sanitariums and our sanitariums with our schools. These institutions are to be conducted in the simplicity of the gospel given in the Old Testament and in the New.—Manuscript 86, 1905.

Surrounded With an Atmosphere of Peace—All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God.... We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us,

"Be still, and know that I am God." ... Amid the hurrying throngs and 12the strain of life's intense activities he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength.—The Ministry of Healing, 58 (1905).

The Religion of Christ an Effectual Remedy—Satan is the originator of disease; and the physician is warring against his work and power. Sickness of the mind prevails everywhere.... Infidels have made the most of these unfortunate cases , attributing insanity to religion; but this is a gross libel and one which they will not be pleased to meet by and by. The religion of Christ, so far from being the cause of insanity, is one of its most effectual remedies; for it is a potent soother of the nerves.—Testimonies for the Church 5:443, 444 (1885).

Entering the Region of Peace—When temptations assail you, when care, perplexity, and darkness seem to surround your soul, look to the place where you last saw the light. Rest in Christ's love and under His protecting care.... Entering into communion with the Saviour, we enter the region of peace.—The Ministry of Healing, 250 (1905).

All Undue Anxieties Dismissed—When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of 13cares or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.—Steps to Christ, 86 (1892).

Training the Soul by Discipline—Christians, is Christ revealed in us? We must labor to have sound bodies and strong minds that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that comes from God, that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experiences, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the aftereffect will be peace and happiness.—Letter 43, 1899

Christ Has Power to Invigorate and Restore—And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened

mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted.—Education, 28, 29 (1903).

Either God or Satan Controls—Satan takes control of every mind that is not decidedly under the control of the Spirit of God.—Letter 57, 1895 (Testimonies to Ministers and Gospel Workers, 79).

Every Sin Cherished Weakens the Character—And let none flatter themselves that sins cherished for a time can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens habit; 14and physical, mental, and moral depravity is the result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits formed, Satan will assail you again and again.—Christ's Object Lessons, 281 (1900).

The Teacher's Psychological Qualifications—The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars.

In order to exert the right influence he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils as well as instruct them in the sciences. The early education of youth generally shapes their characters for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct its powers so that they may be exercised to the very best account.—Testimonies for the Church 3:135 (1872).

Man to Become a New Creature—Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them they are to return to their allegiance. By laws and resources God has ordained a heavenly communication with man's spiritual life that in its action is as mysterious as the science and operation of the wind (John 3:7, 8). Christ declared, "My kingdom is not of this world" (John 18:36). While it imprints its influence upon earthly governments, it cannot take the slightest imprint from them without marring the divine similitude.

So spiritual is the character of God's work upon the 15human heart that receives it that it makes every one a new creature without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is Spirit, and when man is born from above, a heavenly peace pervades the soul.—

Manuscript 1, 1897. (Letters From Ellen G. White To Sanitarium Workers in Southern California, 3, 8-9..)

Right Excludes Wrong—Parents, you are the ones to decide whether the minds of your children shall be filled with ennobling thoughts or with vicious sentiments. You cannot keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts. Unless parents plant the seeds of truth in the hearts of their children, the enemy will sow tares. Good, sound instruction is the only preventive of the evil communications that corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered.—Counsels to Parents, Teachers, and Students, 121 (1913).

Only One Day Is Mine—Day by day we are all to be trained, disciplined, and educated for usefulness in this life. Only one day at a time—think of this. One day is mine. I will in this one day do my best. I will use my talent of speech to be a blessing to some other one, a helper, a comforter, an example which the Lord my Saviour shall approve. I will exercise myself in patience, kindness, forbearance, that the Christian virtues may be developed in me today.
Every morning dedicate yourself, soul, body, and spirit, to God. Establish habits of devotion and trust more and more in your Saviour. You may believe with all confidence that the Lord Jesus loves you and wishes you to grow up to His stature of character. He wishes you to grow in His love, to increase and strengthen in all the fullness of divine love. Then you will gain a knowledge of the highest value for time and for eternity.—Letter 36, 1901 (In Heavenly Places, 227.)
16

How Well-balanced Minds May Be Developed—Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use that they may be properly developed and that men and women may have well-balanced minds.—Testimonies for the Church 3:154, 155 (1872).

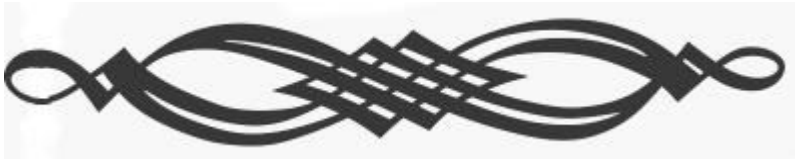
Knowledge and Science Must Be Vitalized by the Holy Spirit—It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes.

The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science. The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God as seen in His created works can be appreciated only as we have a knowledge of the Creator.

The teachers must be acquainted not only with the theory of the truth but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountains of truth, to the Lamb of God that taketh away the sins of the world. Knowledge is power for good only when united with true piety. A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God's sight.—Manuscript 44, 1894.

Whole Being Open to Healing Agencies of Heaven—Christ is the wellspring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God's love illuminates the 17darkened chambers of the soul, restless weariness and dissatisfaction will cease and satisfying joys will give vigor to the mind and health and energy to the body.—The Ministry of Healing, 247 (1905).

Graces Not Developed in a Moment—The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God are to seal their destiny.—The Ministry of Healing, 454 (1905).



Chapter 3— Dangers in Psychology

Satan a Student of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.—Letter 244, 1907

Satan Master of Subtle Arts—Satan is continually seeking to influence human minds by his subtle arts. His is a mastermind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High.—The Signs of the Times, September 18, 1893. (Our High Calling, 210.)

He Comes in Disguise—Satan's plans and devices are soliciting us on every hand. We should ever remember that he comes to us in disguise, covering his motives and the character of his temptations. He comes in garments of light, clad apparently in pure angel robes, that we may not discern that it is he. We need to use great caution, to closely 19investigate his devices, lest we be deceived.—Manuscript 34, 1897. (Our High Calling, 88.)

Misuse of Sciences Pertaining to the Mind—In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism,

The reference to phrenology, psychology, and mesmerism, as here combined, describing the manner in which Satan takes advantage of the human mind, may seem a bit obscure to one not familiar with the literature of the time and its emphasis. Scientific works devoted to physiology and the care of the sick carried advertising lists at the back informing the public of literature available. One such work, *The Water Cure Manual* (284 pages), published in 1850 by Fowlers and Wells, carries a list of 65 different works on physical and mental health, and of these, 23 are devoted to phrenology, psychology, mesmerism, and clairvoyance. We reproduce here a few items:

Elements of Animal Magnetism; or, Process and Practical Application for Relieving Human Suffering. $1]2 1/2

Familiar Lessons on Phrenology and Physiology. Muslin, in one volume. Beautifully Illustrated. $2.00

Fascination; or the Philosophy of Charming (Magnetism). Illustrating the principles of life. Illustrated. $1]0

Lectures on the Philosophy of Mesmerism and Clairvoyance. With instruction in its process and practical application. $1]5

Psychology, or the Science of the Soul. With engravings of the nervous system. By Joseph Haddock, Md. $1]5

Philosophy of Electrical Psychology. By John BoveeDods. $1]0 0}

In Dr. Sylvester Graham's 650-page *Lectures on the Science of Human Life* (1865), with "a biographical sketch of the author," many of the same works are advertised, this time grouped and placed under such headings as "Works on Phrenology," "Hydropathy; or, Water Cure," "Mesmerism-Psychology," etc. in connection with the eight-page account of "The Life of Sylvester Graham" nearly a full page is devoted to "Phrenological Description." Thus Ellen White was writing of matters which at that time were very much before the public.—Compilers.] he comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned and led into infidelity. 1}
20

While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended.

Neglect of prayer leads men to rely on their own strength and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place, but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed and the foundations of spiritualism are laid.—The Signs of the Times, November 6, 1884. (Selected Messages 2:351, 352.)

21

His Work to Divert the Mind of Man—Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his darkened shadow right athwart our pathways so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that is in our world. Then what are we going to do about the matter? Shall we let that darkness remain? No.

There is a power here for us that will bring in the light of heaven to our dark world. Christ has been in heaven, and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.

We must not give up at the defilement that is in the human race, and ever keep that before the mind's eye. We must not look at that.... What then are we to do? What is our work? To "behold what manner of love the Father hath bestowed upon us" (1 John 3:1).—Manuscript 7, 1888.

The Artful Insinuation Versus the Open, Bold Attack—If Satan were to make an open and bold attack upon Christianity, it would bring the Christian at once to the feet of his Mighty Deliverer, who alone could put the adversary to flight. He does not generally do this. He is artful and knows that the most effectual way for him to accomplish his designs is to come to poor, fallen man in the form of an angel of light. In this disguise he works upon the mind to allure from the safe and right path. He has ever been ambitious to counterfeit the work of Christ and establish his own power and claims. He leads deceived mortals to account for the works and miracles of Christ upon scientific principles; he makes them appear as the result of human skill and power. In many minds he will thus eventually destroy all true faith in Christ as the Messiah, the Son of God.—The Signs of the Times, November 6, 1884.

22

Youthful Minds His Special Objective—It is the special work of Satan in these last days to take possession of the minds of the youth, to corrupt their thoughts, and inflame their passions. All are free moral agents, and as such they must bring their thoughts to run in the right channel.—Appeal to Mothers, 30. (Our High Calling, 337.)

Satan Controls Mind Not Directed by Holy Spirit—Few believe that humanity has sunk so low as it has or that it is so thoroughly bad, so desperately opposed to God, as it is. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7)

When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits; there is

no relish for what God loves or approves, but a delight in those things which He despises; therefore a course is maintained which is offensive to Him.

This leads to controversy with those who are trying to walk in the way of the Lord. They will call light darkness, and darkness light; good evil, and evil good.—Letter 8, 1891

From Adam's Day to Now—Satan has been working at the wheel, turning it until he has the control of all the human minds who have received the lies with which he deceived Eve and then used her as his agent to entice Adam into sin. Satan has kept up his specious working upon human minds from that day to this.—Manuscript 19, 1894.

Those Who Know the Truth Are Special Targets—Satan is stealthily working to confuse the minds of those who know the truth by bringing in misleading sentiments and misleading examples. Unless they repent and are converted, those who are living divided lives, 23professedly serving the Lord but at the same time scheming to carry out their own plans—plans which retard the very work which Christ gave His life to accomplish—will be deceived by the enemy of souls.—Letter 248, 1907

Satan Diverts Minds by Controversial Subjects—He would be delighted to have minds diverted to any subject by which he might create division of sentiment and lead our people into controversy.—Manuscript 167, 1897.

One Mind Dominating Another—Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil.—Letter 244, 1907 (Selected Messages 2:352.)

A Power for Good, a Power for Evil—The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Revelation 12:8).—Letter 114, 1903 (The S.D.A. Bible Commentary 7:973.)

One Man's Mind Not to Be Trusted—One man's mind and one man's judgment was not to be trusted, for too great interests were at stake, and it was not free from human frailties and human errors.... There is not any 24one man's mind so perfect that there is no danger of his moving from wrong motives, viewing things from a wrong standpoint.—Letter 41, 1891

Satan Watching for Unguarded Minds—Satan is watching that he may find the mind in an unguarded moment, and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hooves, for he has intelligence; he was once an angel of light.—Manuscript 11, 1893.

Evil Angels Attempt to Destroy Man's Will—If permitted, the evil angels will work the minds of men until they have no mind or will of their own.—Manuscript 64, 1904.

Only Safety in Resistance—Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us and hinder us from relying upon God. He transforms himself into an angel of purity that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more.

Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist today only to yield tomorrow.—The Review and Herald, April 8, 1880. (Our High Calling, 95.)

Avoiding Presumptuous Acts—There are those who recklessly place themselves in scenes of danger and peril 25and expose themselves to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. These are presumptuous acts, with which God is not pleased. Satan's temptation to the Saviour of the world to cast Himself from the pinnacle of the temple was firmly met and resisted. The archenemy quoted a promise of God as security, that Christ might with safety do this on the strength of the promise. Jesus met this temptation with Scripture: "It is written, ... Thou shalt not tempt the Lord thy God." In the same way Satan urges men into places where God does not require them to go, presenting Scripture to justify his suggestions.—The Review and Herald, April 8, 1880. (Our High Calling, 95.)

Genuine Faith and Presumption—The promises of God are not for us to claim rashly, to protect us while we rush on recklessly into danger, violating the laws of nature or disregarding prudence and the judgment God has given us to use. This would not be genuine faith but presumption....

Satan comes to us with worldly honor, wealth, and the pleasures of life. These temptations are varied to meet men of every rank and degree, tempting them away from God to serve themselves more than their Creator. "All these things will I give Thee," said Satan to Christ. "All these things will I give thee," says Satan to man. "All this money, this land, all this power and honor and riches will I give thee"; and man is charmed, deceived, and treacherously allured

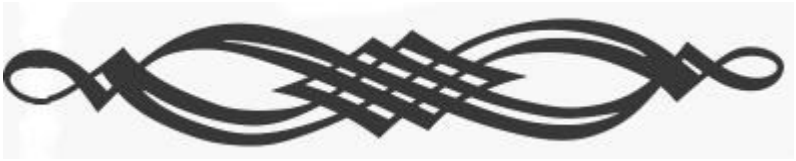
on to his ruin. If we give ourselves up to worldliness of heart and of life, Satan is satisfied.—Letter 1a, 1872 (Our High Calling, 93.)

Evil Angels or God's Angels Control Men's Minds—Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness; and it will be well for us to inquire where we are standing today—whether under the bloodstained banner of Prince 26Emmanuel or under the black banner of the powers of darkness.—Manuscript 1, 1890. (The S.D.A. Bible Commentary 6:1120.)

Only if We Yield—Satan cannot touch the mind or intellect unless we yield it to him.—Manuscript 17, 1893. (The S.D.A. Bible Commentary 6:1105.)

Clear Insight Needed—Clear spiritual eyesight is needed to distinguish between the chaff and the wheat, between the science of Satan and the science of the Word of truth. Christ, the Great Physician, came to our world to give health and peace and perfection of character to all who will receive Him. His gospel does not consist of outward methods and performances through which the science of an evil work may be introduced as a great blessing afterward to prove a great curse.—Letter 130, 1901 (Our High Calling, 109.)

Prayer Will Prevail Against Satan—The prayer of faith is the great strength of the Christian and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. That which he failed to accomplish in tempting Christ he accomplishes by setting his deceitful temptations before man.—Testimonies for the Church 1:296 (1862).



Chapter 4— Spiritual Influences and the Mind

Religion and Health—Personal religion is of the highest importance. John wrote to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 1:2). Health of body depends largely upon health of soul; therefore whether you eat or drink, or whatsoever you do, do all to the glory of God. Personal religion is revealed by the deportment, the words, and the actions. It causes growth, till at last perfection claims the commendation of the Lord, "Ye are complete in Him" (Colossians 2:10)— Letter 117, 1901

Pure Religion Brings Serenity, Composure, and Strength—Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven as a living, active agency fills the soul. Christ is 28formed within, the hope of glory.—The Review and Herald, October 15, 1901. (Welfare Ministry, 38.)

God Is the Source of Life and Joy—God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.—Steps to Christ, 77 (1892).

All Receive Life From God—All created things live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the Source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, "I have power to lay down My life, and I have power to take it again."— Manuscript 131, 1897. (The S.D.A. Bible Commentary 5:1113.)

Satan Uses Influences of Mind on Mind—Cast out of heaven, Satan set up his kingdom in this world, and ever since he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellowmen. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies, in trade unions, and in secret societies. There are at work in the world agencies that God will not much longer tolerate.—Letter 114, 1903

Satan's Studied Purpose to Employ Powers for Selfish Ends—Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them 29peace and joy and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using.—The Present Truth, September 1, 1910. (Our High Calling, 200.)

Transgression Brought No New Order of Energies and Passions—We are not to suppose that since the transgression of Adam, God has given to human beings a new order of energies and passions, for then it would appear that God had interfered to implant in the human race sinful propensities. Christ began His work of conversion as soon as man transgressed, that through obedience to the law of God and faith in Christ they might regain the lost image of God.—Manuscript 60, 1905.

Each Must Choose One of Two Banners—Here is the great issue. Here are the two great powers confronting each other, the Prince of God, Jesus Christ, and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of the two banners, the banner of the prince of darkness or the banner of Jesus Christ.—Letter 38, 1894

Sin Affects Entire Being—Sin affects the entire being; so also does grace.—Letter 8, 1891

It is the wayward heart that has dragged down the faculties of the soul. All who would learn the science of salvation must be submissive students in the school of Christ, that the soul temple may be the abiding place of the Most High. If we would learn of Christ, the soul must be emptied of all its proud possessions, that Christ may imprint His image on the soul.—Letter 5, 1898 (Our High Calling, 105.)

The Cross Gives Proper Level to the Human Mind—What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification 30is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ, ... if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility.—Letter 20, 1897 (Our High Calling, 114.)

Man Is Made Complete in Christ—Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ

and of His power to take away sin.—Manuscript 111, 1903. (The S.D.A. Bible Commentary 5:1148.)

God Alone Can Raise Man in Moral Worth—The value of man as God estimates him is through his union with Christ, for God is the only One able to raise man in the scale of moral worth through the righteousness of Christ. Worldly honor and worldly greatness are of just that value that the Creator of man places upon them. Their wisdom is foolishness, their strength weakness.—Letter 9, 1873 (Our High Calling, 149.)

Selfishness and Its Fruit—Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellowmen. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.—The Present Truth, June 25, 1908. (Counsels on Stewardship, 24.)

The Victory May Be Gained—Through the cultivation of righteous principles, man may gain the victory 31over the bias to evil. If he is obedient to the law of God, the senses are no longer warped and twisted; the faculties are no longer perverted and wasted by being exercised on objects that are of a character to lead away from God. In and through the grace bestowed by Heaven, the words, the thoughts, and the energies may be purified; a new character may be formed, and the debasement of sin overcome.—Manuscript 60, 1905.

Wavering Mind Beginning of Temptation—The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God and to attract the mind to that which is forbidden.

If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind.

The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome.... Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ.—.The Review and Herald, June 14, 1892. (Our High Calling, 87.)

None Need Despair Because of Inherited Tendencies—Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments and remove the landmarks by placing his false inscription on the signposts which God has established to point the right way.

It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and 32control those who shall be heirs of salvation. None need despair because of the inherited tendencies to evil, but when the Spirit of God convicts of sin, the wrongdoer must repent and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths.—Manuscript 8, 1900. (The S.D.A. Bible Commentary 6:1120.)

Partaker of Sin Through Association—The soul that has been misled by wrong influences and has become a partaker of sin through association with others, to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all.—Letter 11, 1897

Satan's Work to Discourage; Christ's to Inspire Hope—Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself. Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false premises rather than upon the sure, immutable word of Him who cannot lie.—Manuscript 31, 1911. (Our High Calling, 85.)

A Remedy for Every Class of Temptation—For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support.... None need fail or become discouraged when such ample provision has been made for us.—The Review and Herald, April 8, 1884. (Our High Calling, 88.)

Christ's Blood the Only Remedy—The law of Jehovah is exceedingly broad. Jesus... plainly declared to His 33disciples that this holy law of God may be violated in even the thoughts and feelings and desires, as well as in the word and deed. The heart that loves God supremely will not in any way be inclined to narrow down His precepts to the very smallest possible claims, but the obedient, loyal soul will cheerfully render full spiritual obedience when the law is seen in its spiritual power. Then will the commandments come home to the soul in their real force. Sin will appear exceedingly sinful.... There is no longer self-righteousness, self-esteem, self-honor. Self-security is gone. Deep conviction of sin and self-loathing is the result, and the soul in its desperate sense of peril lays hold on the blood of the Lamb of God as his only remedy.—Letter 51, 1888 (Our High Calling, 140.)

Meeting the Tempter's Challenge—Satan will come to you saying, You are a sinner. But do not let him fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes, I am a sinner, and for that reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I come to Him I shall not perish. In His letter to me I read, "If we

confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). I will believe the word He has left for me. I will obey His commands. When Satan tells you that you are lost, answer, Yes, but Jesus came to seek and to save that which was lost. The greater my sin, the greater my need of a Saviour.—Letter 98b, 1896

Attention Turned From Confusion to God's Handiwork—God calls upon His creatures to turn their attention from the confusion and perplexity around them and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds and guard them from satanic deception.—Manuscript 96, 1899. (The S.D.A. Bible Commentary 4:1145.)

What Religion Does—True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of Heaven. It brings angels near and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life and gives us the "spirit of a sound mind," and the result is happiness and peace.—The Signs of the Times, October 23, 1884. (Counsels on Health, 629, 630.)

Increases Intellectual Capabilities—As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased.—The Review and Herald, March 22, 1898. (The S.D.A. Bible Commentary 4:1168.)

It Improves the Physical Health—Let the mind become intelligent and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health.—The Medical Missionary, December 1, 1892. (Counsels on Health, 504.)

Right Doing the Best Medicine—The consciousness of right doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. One whose mind is quiet and satisfied in God is on the highway to health. To have the consciousness that the eye of the Lord is upon us and that His ear is open to our prayers is a satisfaction indeed. To know that we have a never-failing friend to whom we can confide all the secrets of the soul is a happiness which words can never express.—The Signs of the Times, October 23, 1884. (Counsels on Health, 628.)

Love of Jesus Surrounds Souls With Fragrant Atmosphere—The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. There are those who hide their soul hunger. These will be greatly helped by a tender word or a kind remembrance. The heavenly gifts, freely and richly bestowed by God, are in 35turn to be freely bestowed by us upon all who come within the sphere of our influence. Thus we reveal a love that is heaven-born and which will increase as it is freely used in blessing others. Thus we glorify God.—Manuscript 17, 1899. (Our High Calling, 231.)

Results of One Moment of Thoughtlessness—One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction.—Testimonies for the Church 5:398 (1885).

God Works No Miracle to Prevent Harvest—The Lord sends us warning, counsel, and reproof that we may have opportunity to correct our errors before they become second nature. But if we refuse to be corrected, God does not interfere to counteract the tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit.

That man who manifests an infidel hardihood or a stolid indifference to divine truth is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock—all these find a counterpart in the character of many a professed Christian.

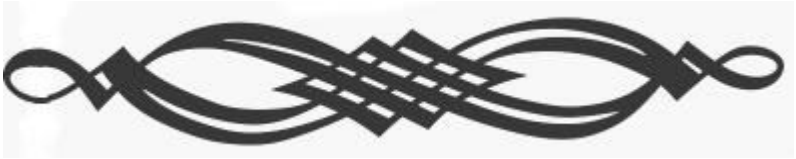
It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not 36send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of His will can reach them in their unbelief.—The Review and Herald, June 20, 1882. (The S.D.A. Bible Commentary 3:1151.)

Molding Our Surroundings Instead of Being Molded by Them—There are evils which man may lessen but can never remove. He is to overcome obstacles and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven and suffered and died in a world degraded by sin that He might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us.—Testimonies for the Church 5:312 (1885).

God Desires the Mind to Be Renovated—The rubbish of questionable principles and practices is to be swept away. The Lord desires the mind to be renovated and the heart filled with the treasures of truth.—Manuscript 24, 1901. (Our High Calling, 106.)

To Deal Judiciously With Different Minds—We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the Word of God and to a true Christian life. We should read the Bible with them and draw their minds away from temporal things to their eternal interests. It is the duty of God's children to be missionaries for Him, to become acquainted with those who need help. If one is 37staggering under temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death.—Testimonies for the Church 4:69 (1876).

Unbending Principle Marks Students of Jesus—Unbending principle will mark the course of those who sit at the feet of Jesus and learn of Him.—The Review and Herald, June 20, 1882. (Our High Calling, 160.)



Chapter 5— The Fanatical Mind

Fanatics and Fanaticism Will Press In—We are living in a time when every phase of fanaticism will press its way in among believers and unbelievers. Satan will come in, speaking lies in hypocrisy. Everything that he can invent to deceive men and women will be brought forward.—Letter 121, 1901

How Satan Does It—We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism. When the Spirit of the Lord comes among His people, the enemy seizes his opportunity to work also upon different minds and lead them to mingle their own peculiar traits of character with the work of God. Thus there is always danger that they may allow their own spirit to mingle with the work and that unwise moves may be made. Many carry on a work of their own devising that is not prompted by God.—Letter 34, 1889 (Similar to Testimonies for the Church 5:644.)

Result of Cherishing Defective Tendencies—There are some who will not hear. So long have they chosen to 39follow their own way and their own wisdom, so long have they cherished defective hereditary and cultivated tendencies of character, that they are blind and cannot see afar off. By them, principles are perverted, false standards are raised, tests are made that bear not the signature of Heaven.... Some of these very ones make their boasts in the Lord as a people who do righteousness and forsake not the ordinances of their God.—Manuscript 138, 1902.

Bereft of a Healthy Mental Attitude—Those taken in Satan's snare have not yet come to a healthy mental attitude. They are dazed, self-important, self-sufficient. Oh, with what sorrow the Lord looks upon them and hears their great swelling words of vanity. They are puffed up with pride. The enemy is looking on with surprise at their being taken captive so easily.—Letter 126, 1906

Spurious Humility—Much fitful, spurious humility is seen among professed Christians. Some, determined to conquer self, place themselves as low as possible; but they try only in their own strength, and the next wave of praise or flattery carries them up out of sight. They are not willing to submit wholly to God, and He cannot work through them.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy-laden to Jesus, the compassionate Saviour. Work as seeing Him who is at your right hand, ready to give you strength for service. Your only safety is in entire dependence upon Christ.—The Review and Herald, May 11, 1897.

Too Much Made of a Happy Flight of Feeling—Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling.

But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their 40happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself and earnestly, and in deep humility, seeking to learn of Christ.—Testimonies for the Church 1:412 (1864).

Strange Exercises—By such fanaticism as we have lately had among us in California in peculiar exercises and the claim of power to cast out devils, Satan is seeking to deceive if possible the very elect. These persons, claiming to have a special message for our people, would charge one and another with being possessed of an evil spirit. Then after praying with them they would declare the devil cast out. The result of their work testified of its character. I was bidden to say to our people that the Lord was not in these strange exercises but that such exhibitions would deceive souls to their ruin unless they were warned, and Bible truth would be perverted.—Letter 12, 1909

Naturally Combative—Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily, His meekness and lowliness.

In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind is not the work of God but of the enemy. Talk the simple truth wherein you can agree. Talk of unity; do not become narrow 41and conceited; let your mind broaden.—Manuscript 111, 1894.

Following a Self-established Standard—Many, many are trusting to their own righteousness. They set up a standard for themselves and do not submit to the will of Christ and allow Him to clothe them with the robe of His righteousness. They form characters according to their own will and pleasure. Satan is well pleased with their religion. They misrepresent the perfect character—the righteousness—of Christ. Themselves deceived, they deceive others. They are not accepted of God. They are liable to lead other souls into false paths. They will at last receive their reward with the great deceiver—Satan.—Manuscript 138, 1902.

Reaction of a Fanatic—A few years since, a man named N, of Red Bluff, California, came to me to deliver his message.... He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken.... When we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he

certainly gave a loud cry.... We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.—Letter 16, 1893. (Selected Messages 2:64.)

How to Meet the Fanatic—God calls upon His servants to study His mind and will. Then when men come with their curiously invented theories, enter not into controversy with them, but affirm what you know. "It is written" is to be your weapon. There are men who will try to spin out their fine threads of false theories. Thank God that there are those also who have been taught of Him and who know what is truth.—Letter 191, 1905.

Guard Expressions and Attitudes—This is a time when we need to be very watchful and to guard carefully 42the character of the work done. Some will seek to bring in false theories and will come with false messages. Satan will stir human minds to create fanaticism in our ranks. We have seen something of this in the year 1908. The Lord desires His people to move carefully, guarding the expressions and even the attitude. Satan will use peculiarities of attitude and voice to cause excitement and to work on human minds to deceive.—Letter 12, 1909

Avoid Tests of Human Invention—New and strange things will continually arise to lead God's people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.—Manuscript 167, 1897.

Beware of "New," "Wonderful," So-called Advanced Light—My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now.

Many apparently good things will need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.—Manuscript 82, 1894.

Fanaticism Hard to Quench—Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism might far better be engaged in secular labor, for by their inconsistent course of action they are dishonoring the Lord and imperiling His people. Many such movements will arise at this time when the Lord's work should stand elevated, pure,

unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices.—The General Conference Bulletin, April 23, 1901. (Selected Messages 2:35.)

Fine-drawn Theories That Fill the Mind—Satan is working in many ways that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord's side.

Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy. We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension.

There are in the lessons of Christ subjects in abundance that you can speak upon, and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the 44understanding the wonderful plan of salvation.—Manuscript 111, 1894.

Turn Away From the Negative Side (counsel to a minister)—If you could see the result of always occupying the negative side, as you have done for years to a greater or less extent, you would have a better understanding of the words of the Saviour, recorded in the eighteenth chapter of Matthew. The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matthew 18:1-7).

My brother, cast away all evil thinking. Humble your heart before God. Then, your eyes being opened, you will no longer stand on the negative side. "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Matthew 18:8). Cut away your defective attributes, however painful to human nature it may be to do this. "And if thine eye"—so sharp to see something to criticize or oppose—"offend thee, pluck it out, and cast if

from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (verse 9).—Letter 93, 1901

Faith Overcomes Negativism—We shall have success if we move forward in faith, determined to do the work of God 45intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.—Letter 233, 1904

The Peril of Individual Independence—There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God.—The Acts of the Apostles, 163, 164 (1911).

Peace Found in Cherishing Meekness—The soul finds rest only in cherishing meekness and lowliness of heart. The peace of Christ is never found where selfishness reigns. The soul cannot grow in grace when it is self-centered and proud. Jesus assumed the position that man must take in order that the peace of Christ may abide in the heart. Those who have offered themselves to Christ to become His disciples must deny self daily, must lift up the cross and follow in the footsteps of Jesus. They must go where His example leads the way.—Letter 28, 1888

The Virtue of Christian Courtesy—Paul, though firm as a rock to principle, yet ever preserved his courtesy. He was zealous for the vital points and was not regardless of the grace and politeness due to social life. The man of God did not absorb the man of humanity.—Letter 25, 1870 (Our High Calling, 236.)

Some persons speak in a harsh, uncourteous manner that wounds the feelings of others, and then they justify 46themselves by saying, "It is my way; I always tell just what I think"; and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked.—The Review and Herald, September 1, 1885. (Our High Calling, 229.)

The Author Called to Meet Every Phase of Fanaticism—In 1844 we had to meet fanaticism on every hand, but always the word came to me: A great wave of excitement is an injury to the work. Keep your feet in the footprints of Christ. I was given a message to meet every phase of fanaticism. I was instructed to show the people that under a wave of excitement a strange work is done. There are those who improve the opportunity to bring in superstitions. Thus the door is closed to the promulgation of sound doctrine.—Letter 17, 1902

An Impending Danger—As the end draws near, the enemy will work with all his power to bring in fanaticism among us. He would rejoice to see Seventh-day Adventists going to such extremes that they would be branded by the world as a body of fanatics. Against this danger I am bidden to warn ministers and lay members. Our work is to teach men and women to build on a true foundation, to plant their feet on a plain "Thus saith the Lord."—Gospel Workers, 316 (1915).

Mind Control One Form of Fanaticism—I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own.

This is the character of the fanaticism we had to meet in 1845. I did not then know what it meant, but I was called upon to bear a most decided testimony against anything of the kind.—Letter 130a, 1901.

Cherish an Impartial, Optimistic Outlook—There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in 47lamenting the faults of others.... Would it not be more pleasing to God to take an impartial outlook and see how many souls are serving God and resisting temptation and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor, degraded sinners, who have been full of moral pollution, who become so transformed that they are Christlike in character?— Letter 63, 1893 (Our High Calling, 248.)

Chapter 6— A Healthy Normality

The Source of True Happiness—There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme.

Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme.

The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable. It is Christ in us a well of water springing up into everlasting life. It is a continual wellspring from which the Christian can drink at will and never exhaust the fountain.—Testimonies for the Church 1:565, 566 (1867).

Zeal Which Quickly Fades—We are not to encourage a spirit of enthusiasm that brings zeal for a while but soon fades away, leaving discouragement and depression. We need the Bread of life that comes down from heaven to give life to the soul. Study the Word of God. Do not be controlled by feeling. All who labor in the vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ.—Letter 17, 1902 (Evangelism, 138.)

Neither Cold Orthodoxy Nor Careless Liberalism—The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself.—The Ministry of Healing, 129 (1905).

Well-balanced Minds Needed—Much is said in the Epistles of being sound in the faith. This should teach us the necessity of caution. We must not weave into our experience our own inclinations and strong traits of character. This will misrepresent the precious, elevating, ennobling principles of truth and lead others astray. Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the Word of God.

There are needed for this time well-balanced minds, healthy, wholesome Christians. Many of those who profess Christ have a sickly experience. They cannot bear anything unfavorable. They lose heart if they think they are in any way slighted or hurt, if their brethren have not been

as tender with them as they think they should be. The Great Physician would, by His infinite skill, restore them to 50sound moral health; but the patient refuses to take the prescription He offers. These persons may apply the Word of God to their case for a short time, but they do not become doers of that Word. They soon come under influences which suit their natural tastes and counteract all they have gained.—The Review and Herald, July 28, 1896.

All Faculties to Be Cultivated—If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent, in a great measure, upon one another. One cannot be effectually used without the operation of all, that the balance may be carefully preserved. If all the attention and strength are given to one, while others lie dormant, the development is strong in that one and will lead to extremes, because all the powers have not been cultivated. Some minds are dwarfed and not properly balanced. All minds are not naturally constituted alike. We have varied minds; some are strong upon certain points and very weak upon others. These deficiencies, so apparent, need not and should not exist.

If those who possess them would strengthen the weak points in their character by cultivation and exercise, they would become strong.—Testimonies for the Church 3:33 (1872).

Call All Powers of Mind Into Use—All the powers of the mind should be called into use and developed in order for men and women to have well-balanced minds. The world is full of one-sided men and women who have become such because one set of their faculties was cultivated while others were dwarfed from inaction.

The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus the race is fast degenerating.

The constant application to study, as the schools are 51now conducted , is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. In order to preserve the balance of the mind, labor and study should be united in the schools.—Testimonies for the Church 3:152, 153 (1872).

Means of Improvement Within Reach of All—Young men are wanted who are men of understanding, who appreciate the intellectual faculties that God has given them and cultivate them with the utmost care. Exercise enlarges these faculties, and if heart-culture is not neglected, the character will be well-balanced. The means of improvement are within the reach of all. Then let none disappoint the Master, when He comes seeking for fruit, by presenting nothing but leaves. A resolute purpose, sanctified by the grace of Christ, will do wonders.—Manuscript 122, 1899.

Body, Mind, Heart, Under God's Control—He who truly loves and fears God, striving with a singleness of purpose to do His will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God.... Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well-balanced, consistent, cheerful, and true.—Letter 128, 1897 (In Heavenly Places, 190.)

Faculties of Mind to Rule the Body—True education includes the whole being. It teaches the right use of one's self. It enables us to make the best use of brain, bone, and muscle, of body, mind, and heart. The faculties of the mind, as the higher powers, are to rule the kingdom of the body. The natural appetites and passions are to be brought under the control of the conscience and the spiritual affections. Christ stands at the head of humanity, and it is His purpose to lead us, in His service, into high and holy paths of purity. By the wondrous working of His grace, we are to be made complete in Him.—The Ministry of Healing, 398, 399 (1905).

Well-developed Minds and Broad Characters—God's workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among and the circumstances that they have to meet. All should be constantly seeking for well-developed minds and to overcome ill-balanced characters. This must be your constant study, if you make a useful, successful laborer.—Letter 12, 1887 (Evangelism, 106.)

Commonplace, Trivial Matters Dwarf the Mind—Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles to the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—The Review and Herald, November 11, 1909.(Fundamentals of Christian Education, 536.)

Minds Not to Be Crowded With Useless Things—Education, as it is conducted in the schools of today , is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and everyone should have an education in the school of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach.

I must tell you from the light given me by God, I know 53that much time and money are spent by students in acquiring a knowledge that is as chaff to them; for it does not enable them to help

their fellowmen to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful and that in many cases will never be of any use to them, a practical education should be given. Time and money are spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God....

Like the branches of the True Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom, and that is the foundation of all true education; but this Book has been treated indifferently.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). If this is the price of heaven, shall not our education be conducted on these lines?—The Christian Educator, August 1, 1897, par1].

Making Iron Rule for Others Dishonors God—God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowman. As soon as a man begins to make an iron rule for other men, he dishonors God and imperils his own soul and the souls of his brethren.—Testimonies for the Church 7:181 (1902).

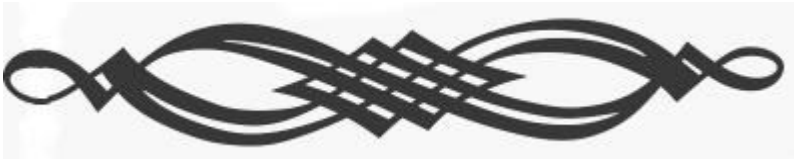
Balance of Differing Minds Necessary—Here we are brought together—of different minds, different education, and different training—and we do not expect that every mind will run right in the same channel; but the 54question is, Are we, the several branches, grafted into the parent Vine? That is what we want to inquire, and we want to ask teachers as well as students. We want to understand whether we are really grafted into the parent Vine. If we are, we may have different manners, different tones, and different voices. You may view things from one standpoint, and we have ideas different from one another in regard to the Scriptures, not in opposition to the Scriptures, but our ideas may vary. My mind may run in the lines most familiar to it, and another may be thinking and taking a view according to his traits of character, and see a very deep interest in one side of it that others do not see.—Manuscript 14, 1894.

The Hyssop, the Cedar, and the Palm—In all the Lord's arrangements there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do if they will labor in humility, trusting in Him.—Letter 122, 1902 (Evangelism, 98, 99).

Characters as Varied as the Flowers—From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.—Letter 95, 1902 (Evangelism, 99.)

Powers of Mind and Body—the Gift of God—The requirements of God must be brought home to the conscience. 55Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God and are to be preserved in the best possible condition for His service.—The Ministry of Healing, 130 (1905).

God Desires Symmetrical Characters—God reproves men because He loves them. He wants them to be strong in His strength, to have well-balanced minds and symmetrical characters; then they will be examples to the flock of God, leading them by precept and example nearer to heaven. Then they will build up a holy temple for God.—Manuscript 1, 1883. (Selected Messages 1:48.)



Section 2—Basic Relationships

Chapter 7— Disease That Begins in the Mind

Too Little Thought Given to Causative Factors—Far too little thought is given to the causes underlying the mortality, the disease and degeneracy, that exist today even in the most civilized and favored lands. The human race is deteriorating.—The Ministry of Healing, 380 (1905).

Nine Tenths of Diseases Originate in Mind—Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life-forces. Remorse for sin sometimes undermines the constitution and unbalances the mind. There are erroneous doctrines also, as that of an eternally burning hell and the endless torment of the wicked that, by giving exaggerated and distorted views of the character of God, have produced the same result upon sensitive minds.—Testimonies for the Church 5:444 (1885).

Mind Affects Body—The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the 60mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life.—Christian Temperance and Bible Hygiene, 13, 1890. (Counsels on Health, 28; see also Testimonies for the Church 4:60, 61 .)

A Well-nourished and Healthy Brain—The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished.—Manuscript 24, 1900. (MM 291.)

Far-reaching Influence of the Imagination—Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.—The Ministry of Healing, 241 (1905).

Electric Power of Brain Vitalizes System—The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. This should be made plain. The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity, and 61on the other hand the marvelous life-giving power to

be found in cheerfulness, unselfishness, gratitude, should also be shown.—Education, 197 (1903).

Some Sick Because They Lack Willpower—In journeying I have met many who were really sufferers through their imaginations. They lacked willpower to rise above and combat disease of body and mind; and, therefore, they were held in suffering bondage....

I frequently turn from the bedside of these self-made invalids, saying to myself, Dying by inches, dying of indolence, a disease which no one but themselves can cure.—The Health Reformer, January, 1871. (Medical Ministry 106, 107.)

Importance of Sound Minds in Sound Bodies—Mental and moral power is dependent upon the physical health. Children should be taught that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress....

Good health, sound minds, and pure hearts are not made of the first importance in households. Many parents do not educate their children for usefulness and duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance.—The Review and Herald, October 31, 1871.

Children Who Are Pressed Too Hard Too Early—In the schoolroom the foundation has been too surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise.... And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force 62of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened, that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view.—Healthful Living, 43, 44, 1865. (Selected Messages 2:436.)

Disease Sometimes Caused by Self-centeredness—Many are diseased physically, mentally, and morally because their attention is turned almost exclusively to themselves. They might be saved from stagnation by the healthy vitality of younger and varying minds and the restless energy of children.—Testimonies for the Church 2:647 (1871).

Very few realize the benefits of the care, responsibility, and experience that children bring to the family.... A childless house is a desolate place. The hearts of the inmates are in danger of

becoming selfish, of cherishing a love for their own ease, and consulting their own desires and conveniences. They gather sympathy to themselves but have little to bestow upon others. Care and affection for dependent children removes the roughness from our natures, makes us tender and sympathetic, and has an influence to develop the nobler elements of our character.—Testimonies for the Church 2:647 (1871).

Depressing Emotions Injurious to Health—It is the duty of everyone to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that more plainly than words expresses discontent. These depressing 63emotions are a great injury to them healthwise, for by hindering the process of digestion they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh" (Proverbs 4:22).—ST, Feb 12, 1885.

In Treating Sick, Study Minds —In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.—The Ministry of Healing, 241 (1905).

Sickness Originates in the Mind—A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.—Testimonies for the Church 3:184 (1872).

Christ Heals—There is a soul sickness no balm can reach, no medicine heal. Pray for these, and bring them to Jesus Christ.—Manuscript 105, 1898. (Welfare Ministry, 71.)

Atmosphere Provides Health and Vigor—Above all things, parents should surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell. Parents, let the sunshine of love, cheer, and happy content enter your own hearts, and let its sweet influence pervade the home. Manifest a kindly, forbearing spirit, and encourage the same in your children, cultivating all those graces that will brighten the home life. The 64atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body.—Counsels to Parents, Teachers, and Students, 115 (1913).

Chapter 8— Religion and the Mind

The Love of Christ Vitalizes the Whole Being—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are aroused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life-forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 (1905).

Christ's Work Is to Heal the Brokenhearted—God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but wherever there is sin, there is the 66Saviour. It is Christ's work "to heal the brokenhearted, to preach deliverance to the captives, ... to set at liberty them that are bruised" (Luke 4:18).—Education, 113 (1903).

The Saviour's Prescription for Mental and Spiritual Ills—Our Saviour's words, "Come unto Me, ... and I will give you rest" (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.—The Ministry of Healing, 115 (1905).

Gospel Versus Science and Literature—Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16). The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of Godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character, for only goodness is esteemed as efficiency with God.—The Review and Herald, December 15, 1891; (Fundamentals of Christian Education, 199, 200.)

Gospel Alone Can Cure Evils Cursing Society—The only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin, gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven and work as He did for the benefit of men. Then such results

67will be manifest in the blessing and uplifting of mankind as are wholly impossible of accomplishment by human power.—Christ's Object Lessons, 254 (1900).

Only Through Harmonious Development Can Perfection Be Attained—The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained.—Counsels to Parents, Teachers, and Students, 541 (1913).

The Divine Leaven Changes the Mind—In the parable the woman placed the leaven in the meal. It was necessary to supply a want.... Thus the divine leaven does its work.... The mind is changed; the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man cannot make this change himself. It can be made only by the Holy Spirit....

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the Word of God is the great instrumentality in the transformation of character.—The Review and Herald, July 25, 1899.

Gospel Truth Provides Steadfast Purpose—Every one of us needs to have a deep insight into the teachings of the Word of God. Our minds must be prepared to stand every test and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly 68treasure, and who have not cared to understand God's dealings with His people will be ready victims. No power but a knowledge of the truth as it is in Jesus will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight.—The Review and Herald, April 29, 1884. (Our High Calling, 332.)

Committing Ourselves to Christ Brings Peace—All our future rests with our individual action in opening our heart to receive the Prince of peace. Our minds can find quiet and rest in and through committing ourselves to Christ, in whom is efficiency of power. Having secured that peace, that comfort, that hope, which He offers to your soul, your heart will be rejoicing in God our Saviour for the great and wondrous hope presented to you as an individual who recognizes the Great Gift. Then you will be so thankful that you will praise God for the great love and grace bestowed upon you.

Behold your Helper, Jesus Christ. Welcome Him, and invite His gracious presence. Your mind may be renewed day by day, and it is your privilege to accept peace and rest, rise above worries,

and praise God for your blessings. Do not erect barriers of objectionable things to keep Jesus away from your soul. Change your voice; repine not; let gratitude be expressed for the great love of Christ that has been and is still being shown toward you.—Letter 294, 1906

Dwelling Upon Christ Provides Stimulus—If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ all earthly attractions will seem of little worth.—The Review and Herald, November 15, 1887.

Knowledge Strengthens Mind and Soul—What we need is knowledge that will strengthen mind and soul, that 69will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover.—The Ministry of Healing, 450 (1905).

The Mind and Spiritual Warfare—Our improvement in moral purity depends on right thinking and right acting. “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.” “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man” (Matthew 15:11, 19, 20).

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.—Letter 123, 1904

Preoccupation of Mind a Safeguard Against Evil—As a safeguard against evil, the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline.—Education, 213 (1903).

A Perverted Imagination Produces Darkness—If the eye of the mind beholds the excellence of the mystery of Godliness, the advantage of spiritual riches over worldly riches, the whole body will be full of light. If the imagination is perverted by the fascination of earthly pomp and splendor until gain seems Godliness, the whole body will be full of darkness. When the powers of the mind are concentrated upon the treasures of earth, they are debased and belittled.—The Review and Herald, September 18, 1888.
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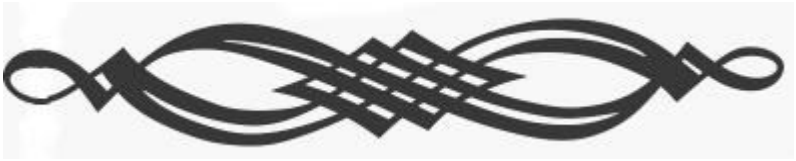
Mind Directed to Creator, Not Self-exaltation—Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods

of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty—to arouse the desire for excellence.... Instead of being directed to mere earthly standards or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind would be directed to the Creator, to know Him and to become like Him.—Patriarchs and Prophets, 595, 596 (1890).

Living Water Versus Broken Cisterns—Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent.

Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.—The Desire of Ages, 454 (1898).

Union of Divine and Human Endeavor Necessary—The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency—amid the unfriendliness of relatives, the hatred of the world, and the 71realization of their own imperfections and mistakes. A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength—this is absolutely necessary.—The Review and Herald, May 19, 1904. (Our High Calling, 151.)



Chapter 9— Mind, the Citadel

The Capital of the Body—Every organ of the body was made to be servant to the mind. The mind is the capital of the body.—Testimonies for the Church 3:136 (1872).

The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure.—Special Testimonies On Education, May 11, 1896, 33. (Fundamentals of Christian Education, 426.)

Brain Controls the Body—There are many invalids today who will ever remain so because they cannot be convinced that their experience is not reliable. The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires, and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain.—Testimonies for the Church 3:69 (1872).

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life.—Testimonies for the Church 2:347 (1870).

Satan Strikes at the Perceptive Faculties —Satan comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness that he may overcome him with his temptations and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God and to his fellowmen while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned.—The Review and Herald, September 8, 1874. (Messages to Young People, 236.)

The Tyranny of Custom—The strength or the weakness of the mind has very much to do with our usefulness in this world and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them.—The Review and Herald, September 8, 1874. (Messages to Young People, 237.)

Guarding the Citadel—All should feel the necessity of keeping the moral nature braced by constant watchfulness. Like faithful sentinels, they should guard the citadel of the soul, never feeling that they may relax their vigilance for a moment.—Testimony for the Physicians and Helpers of the Sanitarium, 1879, 65. (Counsels on Health, 411.)
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The Mind Rightly Trained Wavers Not—The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure. Minds thus trained do not waver between right and wrong, as the reed trembles in the wind; but as soon as matters come before them, they discern at once that principle is involved, and they instinctively choose the right without long debating the matter. They are loyal because they have trained themselves in habits of faithfulness and truth.—Testimonies for the Church 3:22 (1872).

The Unguarded Citadel—By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.—Testimonies for the Church 2:479 (1870).

Source of the Issues of Life or Death—"Set your affection on things above, not on things on the earth" (Colossians 3:2). The heart is the citadel of the man. From it are the issues of life or death. Until the heart is purified, a person is unfit to have any part in the fellowship of the saints. Does not the Heart Searcher know who are lingering in sin, regardless of their souls? Has there not been a witness to the most secret things in the life of everyone?

I was compelled to hear the words spoken by some men to women and girls—words of flattery, words that would deceive and infatuate. Satan uses all these means to destroy souls. Some of you may thus have been his agents; and if so, you will have to meet these things in the judgment. 75The angel said of this class. "Their hearts have never been given to God. Christ is not in them. Truth is not there. Its place is occupied by sin, deception, and falsehood. The Word of God is not believed and acted upon."—Testimonies for the Church 5:536, 537 (1889).

Ease, Self-indulgence, Security—Traitors Within the Walls—It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan.

It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.—Patriarchs and Prophets, 459 (1890).

Tobacco Benumbs the Sensibilities—Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence.

Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are His. And while they are using slow and sure poisons, which are ruining their health and debasing the faculties of the mind, God cannot approbate them. He may be merciful to them 76while they indulge in this pernicious habit in ignorance of the injury it is doing them, but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite.—Spiritual Gifts, 4a:126 (1864).

Slaves to Alcohol and Drugs—On every side Satan seeks to entice the youth into the path of perdition; and if he can once get their feet set in the way, he hurries them on in their downward course, leading them from one dissipation to another, until his victims lose their tenderness of conscience and have no more the fear of God before their eyes. They exercise less and less self-restraint. They become addicted to the use of wine and alcohol, tobacco and opium, and go from one stage of debasement to another. They are slaves to appetite. Counsel which they once respected, they learn to despise. They put on swaggering airs and boast of liberty when they are the servants of corruption. They mean by liberty that they are slaves to selfishness, debased appetite, and licentiousness.—The Signs of the Times, June 22, 1891. (Temperance, 273, 274.)

Satan's Weapons—The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive manner addresses Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Romans 12:1). If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God. Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite, that he may bring them into bondage to this propensity and thus work their ruin.—The Review and Herald, September 8, 1874.

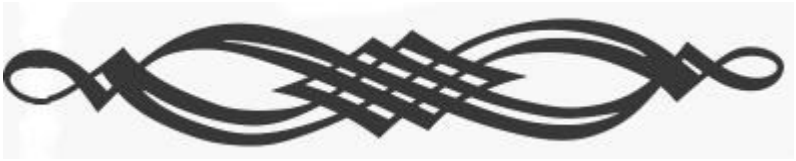
The Deciding Factor of Passion and Appetite—If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits,

elevated but little above the heathen. 77Satan is constantly drawing the people from saving light to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the moral powers, Satan well knows that his power to overcome with his temptations is very small.—The Review and Herald, September 8, 1874. (Messages to Young People, 237.)

What Might Have Been—If parents in past generations had, with firmness of purpose, kept the body servant to the mind and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth.—Healthful Living, 38, 1865 (Part 2). (Selected Messages 2:431, 432.)

Choice of Mind or Body Control—Every student needs to understand the relation between plain living and high thinking. It rests with us individually to decide whether our lives shall be controlled by the mind or by the body. The youth must, each for himself, make the choice that shapes his life; and no pains should be spared that he may understand the forces with which he has to deal and the influences which mold character and destiny.—Education, 202 (1903).

Teach the People—Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related and show the need of keeping both in the very best condition.—Circular Letter to Physicians and Evangelists, 1910. (Counsels on Health, 543.)



Chapter 10— Understanding

A Work Requiring Discernment and Discrimination—It is the nicest and most critical work ever given to mortals to deal with minds. Those who engage in this work should have clear discernment and good powers of discrimination.

True independence of mind is an element entirely different from rashness. That quality of independence which leads to a cautious, prayerful, deliberate opinion should not be easily yielded, not until the evidence is sufficiently strong to make it certain that we are wrong. This independence will keep the mind calm and unchangeable amid the multitudinous errors which prevail, and will lead those in responsible positions to look carefully at the evidence on every side and not be swayed by the influence of others, or by the surroundings, to form conclusions without intelligent, thorough knowledge of all the circumstances.—Testimonies for the Church 3:104, 105 (1872).

An Exacting Task—Since man cost heaven so much, the price of God's dear Son, how carefully should ministers, teachers, and parents deal with the souls of those brought under their influence. It is nice work to deal with minds, and it should be entered upon with fear and trembling.

The educators of youth should maintain perfect self-control. To destroy one's influence over a human soul through impatience or in order to maintain undue dignity and supremacy is a terrible mistake, for it may be the means of losing that soul for Christ. The minds of youth may become so warped by injudicious management that the injury done may never be entirely overcome. The religion of Christ should have a controlling influence on the education and training of the young.

The Saviour's example of self-denial, universal kindness, and long-suffering love is a rebuke to impatient ministers and teachers. He inquires of these impetuous instructors: "Is this the manner in which you treat the souls of those for whom I gave My life? Have you no greater appreciation of the infinite price I paid for their redemption?"—Testimonies for the Church 4:419 (1880).

The Physician Encounters All Classes of Minds—Dr. _____ should seek to add daily to his stock of knowledge and to cultivate courteousness and refinement of manners. ... He should bear in mind that he is associated with all classes of minds and that the impressions he gives will be extended to other states and will be reflected upon the Institute .—Testimonies for the Church 3:183, 184 (1872).

Patience and Wisdom Needed—Ministers should be careful not to expect too much from those who are still groping in the darkness of error. They should do their work well, relying upon God

to impart to inquiring minds the mysterious, quickening influence of His Holy Spirit, knowing that without this their labors will be unsuccessful. They should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals. They should strictly guard themselves also, lest self get the supremacy and Jesus be left out of the question.—Gospel Workers, 381 (1915).

The Love of Christ Wins Its Way—Only He who reads the heart knows how to bring men to repentance. Only His 80wisdom can give us success in reaching the lost. You may stand up stiffly, feeling, "I am holier than thou," and it matters not how correct your reasoning or how true your words; they will never touch hearts. The love of Christ manifested in word and act will win its way to the soul when the reiteration of precept or argument would accomplish nothing.—The Ministry of Healing, 163 (1905).

With Compassion and Love—All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender compassion with faithful reproofs. Some are ever needlessly severe and do not feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire" (Jude 1: 22, 23).—Testimonies for the Church 3:269, 270 (1873).

A Passionate Man Not to Deal With Minds—A lack of firm faith and of discernment in sacred things should be regarded as sufficient to debar any man from connection with the work of God. So also the indulgence of a quick temper, a harsh, overbearing spirit, reveals that its possessor should not be placed where he will be called to decide weighty questions that affect God's heritage.

A passionate man should have no part to act in dealing with human minds. He cannot be trusted to shape matters which have a relation to those whom Christ has purchased at an infinite price. If he undertakes to manage men, he will hurt and bruise their souls; for he has not the fine touch, the delicate sensibility, which the grace of Christ imparts. His own heart needs to be softened, subdued by the Spirit of God; the heart of stone has not become a heart of flesh.—Special Testimonies for Ministers and Workers 5, 1896, 18. (Testimonies to Ministers and Gospel Workers, 261.)

Qualities Needed in Understanding Minds (counsel to a literature evangelist)—There are more difficulties in this work than in some other branches of business; but the 81lessons learned, the tact and discipline acquired, will fit you for other fields of usefulness, where you can minister to souls. Those who poorly learn their lesson and are careless and abrupt in approaching persons would show the same want of tact and skill in dealing with minds should they enter the ministry.—Manual for Canvassers, 41, 42, 1902. (Colporteur Ministry, 34.)

Meeting With Impulse, Impatience, Pride, and Self-esteem—Dealing with human minds is the most delicate work ever entrusted to mortals, and teachers need constantly the help of the Spirit of God, that they may do their work aright. Among the youth attending school will be found great diversity of character and education. The teacher will meet with impulse, impatience, pride, selfishness, undue self-esteem. Some of the youth have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been treated as pets, allowed by overfond parents to follow their own inclinations. Defects have been excused until the character is deformed.—Counsels to Parents, Teachers, and Students, 264 (1913).

Patience, Tact, and Wisdom Needed—To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government. Dislike and even contempt for proper regulations will often be manifested. Some will exercise their ingenuity in evading penalties, while others will display a reckless indifference to the consequences of transgression. All this will call for patience and forbearance and wisdom on the part of those entrusted with the education of these youth.—Counsels to Parents, Teachers, and Students, 264 (1913).

A Course Which May Leave Irreparable Scars and Bruises—A teacher may have sufficient education and knowledge in the sciences to instruct, but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in 82their hearts, they are not fit to bear the grave responsibilities placed upon those who educate the youth. Lacking the higher education themselves, they know not how to deal with human minds. Their own insubordinate hearts are striving for control; and to subject the plastic minds and characters of the children to such discipline is to leave upon the mind scars and bruises that will never be removed.—Counsels to Parents, Teachers, and Students, 193 (1913).

The Finest Discrimination Required—The Lord has presented to me, in many ways and at various times, how carefully we should deal with the young—that it requires the finest discrimination to deal with minds. Everyone who has to do with the education and training of youth needs to live very close to the Great Teacher, to catch His spirit and manner of work. Lessons are to be given which will affect their character and lifework.—Gospel Workers, 333 (1915).

Personal Element Essential—In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the

lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—Education, 231 (1903).

Overwork Unfits to Deal With Others—The teachers themselves should give proper attention to the laws of 83health, that they may preserve their own powers in the best possible condition and by example as well as by precept may exert a right influence upon their pupils. The teacher whose physical powers are already enfeebled by disease or overwork should pay special attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him physically or mentally that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds and cannot do justice to himself or to his pupils.—Christian Temperance and Bible Hygiene, 83, (1890). (Fundamentals of Christian Education, 147.)

Understanding Different Needs—I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have by their own sinful indulgence brought upon themselves disease of almost every type.

This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class, who are debased physically, mentally, and morally.

But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately and have eaten intemperately because it was the custom to do so. Some have suffered many things from many physicians but have not been made better, but decidedly worse. At length they are torn from business, from society, and from their families; and as their last resort they come to the Health Institute with some faint hope that they may find relief.

This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may, be ceasing to violate them, and by governing themselves, avoid suffering and disease—the penalty of nature's violated law.—Testimonies for the Church 3:178 (1872).

Truth Not to Be Spoken at All Times—But few who have moved in the society of the world, and who view things from a worlding's standpoint are prepared to have a statement of facts in regard to themselves presented before them. The truth even is not to be spoken at all times. There is a fit time and opportunity to speak when words will not offend. The physicians should not be overworked and their nervous systems prostrated, for this condition of body will not be favorable to calm minds, steady nerves, and a cheerful, happy spirit.—Testimonies for the Church 3:182 (1872).

Christ Understands—He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there.—The Ministry of Healing, 249 (1905).

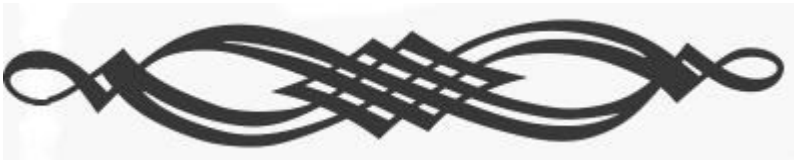
Understanding Brings Closer Relationship to Christ—Good deeds are the fruit that Christ requires us to bear—kind words; deeds of benevolence; of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven.

Every act of justice, mercy, and benevolence makes melody in heaven. The Father from His throne beholds those who do these acts of mercy and numbers them with His most precious treasures. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Malachi 3:17). Every merciful act to the needy, the 85suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.—Testimonies for the Church 2:25 (1868).

Christ Calls for Tenderness and Compassion—True sympathy between man and his fellowman is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. "I will have mercy, and not sacrifice," He said. This is the test that the Great Author of truth used to distinguish between true religion and false. God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.—The Medical Missionary, August 1, 1893. (Medical Ministry, 251.)

Sum of Life's Happiness—A cultivated intellect is a great treasure; but without the softening influence of sympathy and sanctified love it is not of the highest value. We should have words and deeds of tender consideration for others. We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Thoughtless Christians manifest by their neglect of others that they are not in union with Christ. It is impossible to be in union with Christ and yet be unkind to others and forgetful of their rights. Many long intensely for friendly sympathy.

God has given each of us an identity of our own, which cannot be merged in that of another; but our individual characteristics will be much less prominent if we are indeed Christ's and His will is ours. Our lives should be consecrated to the good and happiness of others, as was our Saviour's. We should be self-forgetful, ever looking out for opportunities—even in little things—to show gratitude for the favors we have received of others and watching for 86opportunities to cheer others and lighten and relieve their sorrows and burdens by acts of tender kindness and little deeds of love. These thoughtful courtesies that, commencing in our families, extend outside the family circle, help make up the sum of life's happiness; and the neglect of these little things makes up the sum of life's bitterness and sorrow.—Testimonies for the Church 3:539, 540 (1875).



Section 3—Development of the Mind

Chapter 11— Bible Study and the Mind

Foundation of All Study—The Word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to His commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits.—Manuscript 16, 1896.

A Strength of Principle—The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation.—The Ministry of Healing, 459 (1905).

The Only True Guide—A familiar acquaintance with the Scriptures sharpens the discerning powers and fortifies the soul against the attacks of Satan. The Bible is the sword of the Spirit, which will never fail to vanquish the adversary. It is the only true guide in all matters of faith and practice. The reason why Satan has so great control over the minds and hearts of men is that they have not 90made the Word of God the man of their counsel, and all their ways have not been tried by the true test. The Bible will show us what course we must pursue to become heirs of glory.—The Review and Herald, January 4, 1881. (Our High Calling, 31.)

Higher Education Defined—There is no education to be gained higher than that given to the early disciples, and which is revealed to us through the Word of God. To gain the higher education means to follow this Word implicitly; it means to walk in the footsteps of Christ, to practice His virtues. It means to give up selfishness and to devote the life to the service of God.

Higher education calls for something greater, something more divine, than the knowledge to be obtained merely from books. It means a personal, experimental knowledge of Christ; it means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness and which are opposed to loyalty to God. It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief. It is the message of deliverance from sin.—Counsels to Parents, Teachers, and Students, 11, 12 (1913).

Inspires the Mind—In the Word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.—Counsels to Parents, Teachers, and Students, 52, 53 (1913).

It Reveals the Purpose of Life—But that which above all other considerations should lead us to prize the Bible is that in it is revealed to men the will of God. Here we learn the object of our creation and the means by which that 91object may be attained. We learn how to improve wisely the present life and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's Word and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, the associates of sinless angels.—Counsels to Parents, Teachers, and Students, 53, 54 (1913).

Parables to Impress and Awaken Minds—God designs that our minds shall be impressed, awakened, and instructed by His sacred parables. He would have nature counteract the attempts made to divorce science from Bible Christianity. He desires that the things of nature that greet our senses shall hold the attention and imprint heavenly truths upon the mind.—The Youth's Instructor, May 6, 1897.

The Bible Without a Rival—As an educating power the Bible is without a rival. Nothing will so impart vigor to all the faculties as requiring students to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficult problems or put to the stretch to comprehend important truths, it will after a time almost lose the power of growth.—Testimonies for the Church 5:24 (1882).

Accept It With Simple Faith—God desires man to exercise his reasoning powers, and the study of the Bible will strengthen and elevate the mind as no other study can do. It is the best mental as well as spiritual exercise for the human mind. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity.

If we would not have the Scriptures clouded to our understanding so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn and beseeching the aid of the Holy 92Spirit. A sense of the power and wisdom of God and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.—Testimonies for the Church 5:703, 704 (1889).

Nothing to Be Studied That Clouds God's Word—Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will bring before the mind any mist or cloud in regard to the Word of God. No careless inattention should be shown in regard to the cultivation of the soil of the heart. The mind must be prepared to appreciate the

work and words of Christ, for He came from heaven to waken a desire and to give the bread of life to all who hunger for spiritual knowledge.—Manuscript 15, 1898.

Scriptures Recognize Man's Moral Choice—When we search the Word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's Word, or it will grow weak.... We must examine for ourselves and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind.—The Review and Herald, March 4, 1884.

Minds Find Noblest Development—If the Bible were studied as it should be, men would become strong in intellect. The subjects treated upon in the Word of God, the dignified simplicity of its utterance, the noble themes which it presents to the mind, develop faculties in man which cannot otherwise be developed. In the Bible a boundless field is opened for the imagination. The student will come from a 93contemplation of its grand themes, from association with its lofty imagery, more pure and elevated in thought and feeling than if he had spent the time in reading any work of mere human origin, to say nothing of those of a trifling character.

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom—the Word of God. The reason why we have so few men of good mind, of stability and solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be.—Christian Temperance and Bible Hygiene, 126, 1890. (Fundamentals of Christian Education, 165.)

Search for Its Hidden Treasure—The Bible, just as it reads, is to be our guide. Nothing is so calculated to enlarge the mind and strengthen the intellect as the study of the Bible. No other study will so elevate the soul and give vigor to the faculties as the study of the living oracles. The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the Word of God. As the mind is brought to the study of God's Word, the understanding will enlarge and the higher powers will develop for the comprehension of high and ennobling truth.

It is according to the character of the matter with which the mind becomes familiar that it is dwarfed or enlarged. If the mind is not raised up to make vigorous and persistent effort in seeking to comprehend truth by comparing scripture with scripture, it will surely become contracted and lose its tone. We should set our minds to the task of searching for truths that do not lie directly upon the surface.—The Review and Herald, September 28, 1897.

Bible Directs the Life Aright—The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It

is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual 94powers and directs the life into right channels.

The reason why the youth, and even those of mature years, are so easily led into temptation and sin is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided willpower, which is manifest in life and character, results from neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue.—The Ministry of Healing, 458 (1905).

It Reveals the Rules for Holy Living—The Lord, in His great mercy, has revealed to us in the Scriptures His rules of holy living, His commandments, and His laws. He tells us therein the sins to shun; He explains to us the plan of salvation and points out the way to heaven. If they obey His injunction to "search the Scriptures," none need be ignorant of these things.

The actual progress of the soul in virtue and divine knowledge is by the plan of addition—adding constantly the graces which Christ made an infinite sacrifice to bring within the reach of all. We are finite, but we are to have a sense of the infinite.

The mind must be taxed, contemplating God and His wonderful plan for our salvation. The soul will thus be lifted above commonplace things and fastened upon things that are eternal.

The thought that we are in God's world and in the presence of the great Creator of the universe, who made man in His own image, after His own likeness, will lift the mind into broader, higher fields for meditation than any fictitious story. The thought that God's eye is watching us, that He loves us and cared so much for fallen man as to give His dearly beloved Son to redeem us that we might not miserably perish, is a great one, and whoever opens his heart to the acceptance and contemplation of these great themes will never be satisfied with trivial, sensational subjects.—The Review and Herald, November 9, 1886.

A New Heart Means a New Mind—The words "A new heart will I give you" mean, "A new mind will I give you." This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence.—The Review and Herald, November 10, 1904.

Not to Be Casually Read—It is not safe for us to turn from the Holy Scriptures with only a casual reading of their sacred pages.... Rein the mind up to the high task that has been set before it, and study with determined interest, that you may understand divine truth. Those who do this will be surprised to find to what the mind can attain.—The Youth's Instructor, June 29, 1893. (Our High Calling, 35.)

Memory Training Aids the Mind—The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God.

When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." ... When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings He is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the Word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus.—The Review and Herald, April 8, 1884.

Bible Study Produces Well-balanced Minds—Those who are under the training of the Holy Spirit will be able to 96teach the Word intelligently. And when it is made the study book, with earnest supplication for the Spirit's guidance and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised.

The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened, the sensibilities will be aroused, the conscience will become sensitive, the sympathies and sentiments will be purified, a better moral atmosphere will be created, and a new power to resist temptation will be imparted.—Special Testimonies On Education, 26, 27, June 12, 1896. (Fundamentals of Christian Education, 433, 434.)

An Antidote for Poisonous Insinuations—When the mind is stored with Bible truth, its principles take deep root in the soul, and the preference and tastes become wedded to truth, and there is no desire for debasing, exciting literature that enfeebles the moral powers and wrecks the faculties God has bestowed for usefulness. Bible knowledge will prove an antidote for the poisonous insinuations received through unguarded reading.—The Review and Herald, November 9, 1886. (Our High Calling, 202.)

Protects From Superstition—If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place .... The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God....

Without the Bible we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of

the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories.—The Review and Herald, November 10, 1904.

It Improves the Reasoning Faculties—If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the Word of God. It is the foundation of all true knowledge.

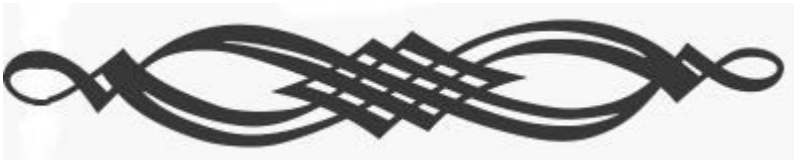
The Bible is like a fountain. The more you look into it, the deeper it appears. The grand truths of sacred history possess amazing strength and beauty and are as far-reaching as eternity. No science is equal to the science that reveals the character of God.

Moses was educated in all the wisdom of the Egyptians, yet he said, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."—The Review and Herald, February 25, 1896. (Fundamentals of Christian Education, 393.)

Endows the Faculties With Vigor—Why should not this book—this precious treasure—be exalted and esteemed as a valued friend? This is our chart across the stormy sea of life. It is our guidebook showing us the way to the eternal mansions and the character we must have to inhabit them. There is no book the perusal of which will so elevate and strengthen the mind as the study of the Bible. Here the intellect will find themes of the most elevated character to call out its powers. There is nothing that will so endow with vigor all our faculties as bringing them in contact with the stupendous truths of revelation. The effort to grasp and measure these great thoughts expands the mind. We may dig down deep into the mine of truth and gather precious treasures with which to enrich the soul. 98Here we may learn the true way to live, the safe way to die.—The Review and Herald, January 4, 1881. (Our High Calling, 31.)

Bible Study Will Enlarge the Mind—The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practiced, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the Word of God their study will enlarge. Far more than any other study its influence is calculated to increase the powers of comprehension and endow every faculty with a new power. It brings the mind in contact with broad, ennobling principles of truth. It brings all heaven into close connection with human minds, imparting wisdom and knowledge and understanding.—The Youth's Instructor, October 13, 1898, (Sons and Daughters of God, 70.)

Bible a Revelation of Jehovah—Through all time this Book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding is removed.—The Review and Herald, November 10, 1904.



Chapter 12— Diligence

Strive and Achieve—It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work—earnest, faithful work—will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action.—The Review and Herald, March 10, 1903.

Attain Highest Possible Capacity—The true object of education should be carefully considered. God has entrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers and attain the highest possible capacity for usefulness, that we may do noble work for God and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David, "All 100things come of Thee, and of Thine own have we given Thee" (1 Chronicles 29:14).—The Review and Herald, August 19, 1884; (Fundamentals of Christian Education, 82.)

Fine Mental Qualities Not the Result of Accident—True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.—Prophets and Kings, 486 (1917).

Mental Culture Is What We Need—Mental culture is what we as a people need and what we must have in order to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind. The mental faculties must be kept under the control of the will and the mind not allowed to wander or become distracted with a variety of subjects at a time, being thorough in none.

Difficulties will be met in all studies, but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it.

Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension. Two valuable victories will be gained by this course. You have not only secured useful knowledge, but the exercise of the mind has increased mental strength and power. The key found to unlock

one mystery may develop also other precious gems of knowledge heretofore undiscovered—Testimonies for the Church 4:414 (1880).
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The Law of the Mind—It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted and will lose their ability to grasp the deep meanings of the Word of God unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skillful and diligent student.—The Review and Herald, July 17, 1888. (Messages to Young People, 262.)

Call Latent Powers to Action—In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with Himself, and He gave them the advantages of three years' training under His own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value.—Counsels to Parents, Teachers, and Students, 511 (1913).

Many Might Be Intellectual Giants—Many of our laborers might today be intellectual giants had they not been content to meet a low level but been diligent and let their thoughts and investigations plow deep. Many of our young people are in danger of being superficial, of failing to grow up to the full stature of men and women in Christ Jesus. They consider that they have a sufficient degree of knowledge and understanding of subjects, and if they do not love study they will not plow deep to obtain all the treasures possible for them to acquire.—Letter 33, 1886

Self-discipline Necessary—God requires the training of the mental faculties. They need to be so cultivated 102that we can, if necessary, set the truth before the highest earthly powers to the glory of God. The converting power of God upon heart and character is also needed every day. Self-discipline must be carried on by everyone who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control.—The Review and Herald, July 28, 1896.

Angels Take Hold of Reasoning Minds—The heavenly angels are ... at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds dealing with sacred things who are not in close connection with God and who do not discern the

Spirit of God. Unless His grace transforms them into the image of Christ's likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance.—Manuscript 11, 1893.

Highest Sanctified Ambition Demanded—"My grace is sufficient for thee" (2 Corinthians 12:9) is the assurance of the Great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). The very highest sanctified ambition is demanded of those who believe the Word of God.—Special Testimonies On Education, 30 June 12, 1896. (Counsels to Parents, Teachers, and Students, 360.)

Stand in Your God-given Personality—God has given us ability to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you.—The Ministry of Healing, 498, 499 (1905).

The Blighting Mildew of the World (admonition to a minister who loved speculation)—You are a man who should not be a teacher of truth. You should be far in advance of where you are in experience and in the knowledge of God. You should be a man in understanding; for God has given you intellectual faculties which are susceptible of the highest cultivation. Had you divorced yourself from your speculating propensities, had you worked in the opposite direction, you would now be able to do acceptable service for God.

Had you cultivated your mind aright and used your powers to God's glory, you would have been fully qualified to bear the warning message to the world. But the mildew of the world has so affected your mind that it is not sanctified. You have not been cultivating the faculties that would make you a successful spiritual worker in the cause of God. You may carry forward the work of educating your mind in right lines. If you do not now become intelligent in regard to the truth, the fault will be all your own.—Letter 3, 1878

Move Forward Steadily—I want your ambition to be a sanctified ambition so that angels of God can inspire your heart with holy zeal, leading you to move forward steadily and solidly and making you a bright and shining light. Your perceptive faculties will increase in power and soundness if your whole being—body, soul, and spirit—is consecrated to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to attain to the high standard set before you. You 104can be perfect in your sphere as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48)?— Letter 123, 1904

Cultivate Every Power—He desires that we shall constantly be growing in holiness, in happiness, in usefulness. All have capabilities which they must be taught to regard as sacred endowments, to appreciate as the Lord's gifts, and rightly to employ. He desires the youth to cultivate every power of their being and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good and to do good, laying up a heavenly treasure for the future life.—The Ministry of Healing, 398 (1905).

Opportunities Within Reach of All—There are opportunities and advantages which are within the reach of all to strengthen the moral and spiritual powers. The mind can be expanded and ennobled and should be made to dwell upon heavenly things. Our powers must be cultivated to the uttermost, else we shall fail of meeting God's standard.

Unless it flows in a heavenward direction, it becomes an easy prey to the temptation of Satan to engage in worldly projects and enterprises that have no special connection with God. And all zeal and devotion and restless energy and feverish desire are brought into this work, and the devil stands by and laughs to see human effort wrestling so perseveringly for an object that it will never gain, which eludes its grasp. But if he can keep them infatuated with the baseless delusion that they will give strength of brain and bone and muscle to the objects they never will realize, he is gratified, for the powers of mind that belong to God, that God claims, are diverted from the right aim, the proper objects.—Letter 17, 1886.

Enemy Need Not Hinder Daily Improvement—Resolve to reach a high and holy standard; make your 105mark high; act with earnest purpose as did Daniel, steadily, perseveringly; and nothing that the enemy can do will hinder your daily improvement. Notwithstanding inconveniences, changes, perplexities, you may constantly advance in mental vigor and moral power.

None need to be ignorant unless they choose to be thus. Knowledge is to be constantly acquired; it is the food for the mind. With us who look for Christ's coming should be the resolve that we will not live this life constantly on the losing side of the question but in understanding in spiritual attainments. Be men of God, on the gaining side.

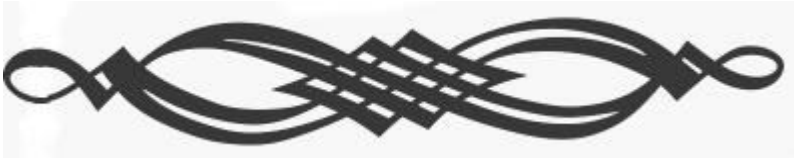
Knowledge is within the reach of all who desire it. God designs that the mind shall become strong, thinking deeper, fuller, clearer. Walk with God as did Enoch; make God your Counselor and you cannot but make improvement.—Letter 26d, 1887

Take Hold of God and Move Forward—God has given man intellect, and endowed him with capacities for improvement. Then let there be a strong taking hold upon God, a putting away of frivolity, amusement, and all uncleanness. Overcome all defects of character.

Although there is a natural tendency to pursue a downward course, there is a power that will be brought to combine with man's earnest effort. His willpower will have a counteracting

tendency. If he will combine with this divine help, he may resist the voice of the tempter. But Satan's temptations harmonize with his defective, sinful tendencies, and urge him to sin. All he has to do is to follow the leader Jesus Christ who will tell him just what to do. God beckons to you from His throne in heaven, presenting to you a crown of immortal glory, and bids you to fight the good fight of faith and run the race with patience. Trust in God every moment. He is faithful that leadeth forward.—Letter 26d, 1887

God's High Ideal for His Children—Higher than the highest human thought can reach is God's ideal for 106His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.—Education, 18, 19 (1903).



Chapter 13— Food for the Mind

Wise Improvement Versus Abuse—God bestows upon us talents for wise improvement, not for abuse. Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life. Improper reading gives an education that is false. The power of endurance and the strength and activity of the brain may be lessened or increased according to the manner in which they are employed.—Testimonies for the Church 4:498 (1880).

Healthful Food for the Mind—Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles.—The Review and Herald, December 26, 1882. (Sons and Daughters of God, 178.)

Guard the Avenues of the Soul—We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts.

The mind should not be left to wander at random upon every subject that the adversary of souls may suggest. 108"Girding up the loins of your mind," says the apostle Peter, "be sober, ... not fashioning yourselves according to your former lusts in ... your ignorance: but like as He which called you is holy, be ye yourselves also holy in all manner of living" (1 Peter 1:13-15, RV).

Says Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the Word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." "Thy Word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee" (Psalm 119:9, 11).—Patriarchs and Prophets, 460 (1890).

Character Revealed by Choice of Reading—The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through His Word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the reading of fiction will find the Bible the most interesting of books.—The Youth's Instructor, October 9, 1902. (Messages to Young People, 273, 274.)

Some Books Confuse the Mind—Many of the books piled up in the great libraries of earth confuse the mind more than they aid the understanding. Yet men spend 109large sums of money in the purchase of such books, and years in their study, when they have within their reach a Book containing the words of Him who is the Alpha and Omega of wisdom. The time spent in a study of these books might better be spent in gaining a knowledge of Him whom to know aright is life eternal. Those only who gain this knowledge will at last hear the words, "Ye are complete in Him" (Colossians 2:10).—(Pamphlet) *Words of Counsel,* 1903. (Counsels on Health, 369.)

Confused Understanding—When the Word of God is laid aside for books that lead away from God and that confuse the understanding regarding the principles of the kingdom of heaven, the education given is a perversion of the name. Unless the student has pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, he cannot truly know God. Only those who cooperate with heaven in the plan of salvation can know what true education in its simplicity means.—Counsels to Parents, Teachers, and Students, 15 (1913).

Despotic Power of Infidel Authors (words from the angel instructor)—Human minds are easily charmed by Satan's lies; and these works produce a distaste for the contemplation of the Word of God, which if received and appreciated, will ensure eternal life to the receiver. You are creatures of habit and should remember that right habits are blessings both in their effect on your own character and in their influence for good over others; but wrong habits, when once established, exercise a despotic power and bring minds into bondage. If you had never read one word in these books you would today be far better able to comprehend that Book which, above all other books, is worthy to be studied and which gives the only correct ideas regarding higher education.—Testimonies for the Church 6:162 (1900).

Superficial Reading Produces Diseased Imagination—There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink.

These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is that they have lost all relish for solid reading.

They have become infatuated and charmed with just such food for the mind as the intensely exciting stories contained in *Uncle Tom's Cabin.* That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life.—Testimonies for the Church 5:518, 519 (1889).

Books That Enfeeble the Mind—Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral and all through his work may weave religious sentiments, yet in most cases Satan is but clothed in angel robes the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live 111an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled and loses its power to contemplate the great problems of duty and destiny.—Testimonies for the Church 7:165 (1902).

Fiction and Sensual Thoughts—The mental food for which he has acquired a relish is contaminating in its effects, and leads to impure and sensual thoughts. I have felt sincere pity for these souls as I have considered how much they are losing by neglecting opportunities to gain a knowledge of Christ, in whom our hopes of eternal life are centered. How much precious time is wasted, in which they might be studying the Pattern of true goodness.—Christian Temperance and Bible Hygiene, 123, 1890. (Messages to Young People, 280.)

Mind Sinks Into Imbecility (words of caution to an invalid housewife)—For years your mind has been like a babbling brook, nearly filled with rocks and weeds, the water running to waste. Were your powers controlled by high purposes, you would not be the invalid that you now are. You fancy you must be indulged in your caprice of appetite and in your excessive reading.

I saw the midnight lamp burning in your room while you were poring over some fascinating story, thus stimulating your already overexcited brain. This course has been lessening your hold upon life and enfeebling you physically, mentally, and morally. Irregularity has created disorder in your house, and if continued, will cause your mind to sink into imbecility. Your God-given probation has been abused, your God-given time wasted.—Testimonies for the Church 4:498 (1880).

Mental Inebriates—Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practice of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace 112subjects. Religious thought and conversation was entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such

reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body.—Counsels to Parents, Teachers, and Students, 134, 135 (1913).

Excessive Indulgence That Is Sin—Excessive indulgence in eating, drinking, sleeping, or seeing is sin. The harmonious healthy action of all the powers of body and mind results in happiness.... The powers of the mind should be exercised upon themes relating to our eternal interests. This will be conducive to health of body and mind.—Testimonies for the Church 4:417 (1880).

Overtaxing the Mind—The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food; and it is as great a sin to overload the mind as it is to overload the digestive organs.—Counsels to Parents, Teachers, and Students, 296 (1913).

Investigate Also Your Conversational Food—It is best for every soul to closely investigate what mental food is served up for him to eat. When those come to you who live to talk and who are all armed and equipped to say, "Report, and we will report it," stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat of the flesh and drink the blood of the Son of God. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious" (1 Peter 2:4). These words express much.

We are not to be tattlers, or gossipers, or talebearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words that do no good to the speaker or to the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk or wrong principles to compose your Christian experience.—Manuscript 68, 1897. (Fundamentals of Christian Education, 458.)

A Woman Whose Sight of Eyes Perverted the Heart—Sister_____, although possessing excellent natural qualities, is being drawn away from God by her unbelieving friends and relatives, who love not the truth and have no sympathy with the sacrifice and self-denial that must be made for the truth's sake. Sister_____has not felt the importance of separation from the world, as the command of God enjoins. The sight of her eyes and the hearing of her ears have perverted her heart.—Testimonies for the Church 4:108 (1876).

Sounds, Sights, and Influences Which Demoralize—There is reason for deep solicitude on your part for your children, who have temptations to encounter at every advance step. It is impossible for them to avoid contact with evil associates.... They will see sights, hear sounds,

and be subjected to influences which are demoralizing and which, unless they are thoroughly guarded, will imperceptibly but surely corrupt the heart and deform the character.—**Pacific Health Journal,** June, 1890. (The Adventist Home, 406.)

Some Associations Like a Slow Poison—Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children in choosing their companions or associates. Little do 114parents consider that injurious impressions are far more readily received by the young than are divine impressions; therefore their associations should be the most favorable for the growth of grace and for the truth revealed in the Word of God to be established in the heart.

If children are with those whose conversation is upon unimportant, earthly things, their minds will come to the same level. If they hear the principles of religion slurred and our faith belittled, if sly objections to the truth are dropped in their hearing, these things will fasten in their minds and mold their characters.

If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character. It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.—Testimonies for the Church 5:544, 545 (1889).

Eyes Fixed Upon Christ—When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we "are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Corinthians 3:18).—Steps to Christ, 72 (1892).

Chapter 14— Exercise

The Law of Obedient Action—All the heavenly beings are in constant activity, and the Lord Jesus, in His practical lifework, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, "which today is, and tomorrow is cast into the oven," does its errand, clothing the fields with beauty. The leaves are

stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin.—Letter 103, 1900 (Letters to Physicians and Ministers 29, 30).

Machinery of Body Must Continue Its Work—Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task like a steam engine, forcing its crimson current unceasingly to all parts of the body. Action, action, is seen pervading the whole living machine. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain.—Letter 103, 1900

Exercise in the Open Air—The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor and rest and relax the mind.—Testimonies for the Church 4:264, 265 (1876).

Air, air, the precious boon of heaven which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. Air must be in constant circulation to be kept pure. The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, renders the digestion of food more perfect, and induces sound and sweet sleep.—Testimonies for the Church 1:702 (1868).

Inactivity a Fruitful Cause of Disease—Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous 117exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result.—The Ministry of Healing, 238 (1905).

Judicious Regulation of Exercise—Well-directed physical exercise, using the strength but not abusing it, would prove an effective remedial agent.—Manuscript 2, 1870.

Prevents the Mind From Becoming Overworked—Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to

engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness....

It does not require a frail, helpless, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge of all the necessary household duties will never be hindrances to a well-developed intellect; both are highly important for a lady.—Testimonies for the Church 3:152 (1872).

Without Exercise, Mind Cannot Be in Working Order—For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma.—Letter 103, 1900

Mental Effort Restricted When Physical Exercise Neglected—Those who are engaged in constant mental labor, whether in study or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise, and as the result, the bodily powers are enfeebled and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done had he labored wisely.—Gospel Workers, 173 (1893).

Equalize Mental and Physical Taxation—Equalize the taxation of the mental and the physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they enter it. The health should be as sacredly guarded as the character.—Christian Temperance and Bible Hygiene, 82, 83, 1890. (Child Guidance, 343.)

Exercise Is a Remedial Agent—When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything.

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands, and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.—The Ministry of Healing, 239 (1905).

The Do-Nothing System Is a Dangerous One—The do-nothing system is a dangerous one in any case. The idea that those who have overtaxed their mental and 119physical powers, or who

have broken down in body and mind, must suspend activity in order to regain health is a great error. There are cases where entire rest for a time will ward off serious illness, but in the case of confirmed invalids it is seldom necessary.—Manuscript 2, 1870.

Inactivity Greatest Curse on Most Invalids—Inactivity is the greatest curse that could come upon most invalids. This is especially true of those whose troubles have been caused or aggravated by impure practices.

Light employment in the direction of useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first; but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, in order to regain health, when in nine cases out of ten if they would eat temperately and take cheerful, healthful exercise, they would become well and would save time and money.—Manuscript 2, 1870. (See The Ministry of Healing, 240 .)

Exercise Must Be Systematic (counsel to an invalid mother)—The Lord has given you a work to do which He does not propose to do for you. You should move out from principle, in harmony with natural law, irrespective of feeling. You should begin to act upon the light that God has given you. You may not be able to do this all at once, but you can do much by moving out gradually in faith, believing that God will be your helper, that He will strengthen you.

You could exercise in walking and in performing duties requiring light labor in your family and not be so dependent upon others. The consciousness that you can do 120will give you increased strength. If your hands were more employed and your brain less exercised in planning for others, your physical and mental strength would increase. Your brain is not idle, but there is not corresponding labor on the part of the other organs of the body.

Exercise, to be of decided advantage to you, should be systematized and brought to bear upon the debilitated organs that they may become strengthened by use. The movement cure is a great advantage to a class of patients who are too feeble to exercise. But for all who are sick to rely upon it, making it their dependence, while they neglect to exercise their muscles themselves, is a great mistake.—Testimonies for the Church 3:76 (1872).

Present Flood of Corruption Result of Abused Bodies and Minds—The flood of corruption that is sweeping over our world is the result of the misuse and abuse of the human machinery. Men, women, and children should be educated to labor with their hands. Then the brain will not be overtaxed, to the detriment of the whole organism.—Letter 145, 1897

Taxation of Mind and Body Tends to Prevent Impure Thoughts—The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself.—Letter 145, 1897

Some Manual Work Each Day—The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise.... It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.—Letter 168, 1899 (Evangelism, 660, 661.)

Every Student Should Exercise—Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.—Patriarchs and Prophets, 601 (1890).

The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. The worth of such training is not appreciated. There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us and of the laws by which it may be preserved in health?—Patriarchs and Prophets, 601 (1890).

Physical Exercise Gives Life—When the body is inactive, the blood flows sluggishly, and the muscles decrease in size and strength....Physical exercise and a free use of air and sunlight—blessings which Heaven has abundantly bestowed on all—would give life and strength to many an emaciated invalid....

Work is a blessing, not a curse. Diligent labor keeps many, young and old, from the snares of him who “finds some mischief still or idle hands to do.” Let no one be ashamed of work, for honest toil is ennobling. While the hands are engaged in the most common tasks, the mind may be filled with high and holy thoughts.—The Youth’s Instructor, February 27, 1902. (Our High Calling, 223.)

Chapter 15— Emotional Factors

Obedience to God Delivers From Passion and Impulse—Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of "the rulers of the darkness of this world," and of "spiritual wickedness in high places."—The Ministry of Healing, 131 (1905).

Emotions to Be Controlled by Will —Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you, and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him.

If you cannot control your impulses, your emotions, as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the power which is above all principalities and powers. You have a strength from God that 124holds you fast to His strength; and a new life, even the life of faith, is possible to you.—Christian Temperance and Bible Hygiene, 148 (My Life Today, 318.)

Emotions Controlled by Reason and Conscience—The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining.—Testimonies for the Church 5:314 (1885).

Doing God's Will Versus Feeling and Emotions (counsel to a young man)—It is not your feelings, your emotions, that make you a child of God, but the doing of God's will. A life of usefulness is before you if your will becomes God's will. Then you may stand in your God-given manhood, an example of good works.

You will then help to maintain rules of discipline instead of helping to break them down. You will then help to maintain order instead of despising it and inciting to irregularity of life by your own course of action.

I tell you in the fear of God: I know what you may be if your will is placed on the side of God. "We are laborers together with God" (1 Corinthians 3:9). You may be doing your work for time and eternity in such a manner that it will stand the test of the judgment. Will you try? Will you now turn square about? You are the object of Christ's love and intercession. Will you now surrender to God and help those who are placed as sentinels to guard the interests of His work,

instead of causing them grief and discouragement?—Testimonies for the Church 5:515, 516 (1889).

Restlessness and Dissatisfaction Changed (assurance to one in the balance)—When you come to receive Christ as your personal Saviour, there will be a 125marked change in you; you will be converted, and the Lord Jesus by His Holy Spirit will stand by you. There will no longer be the restless uneasiness and dissatisfaction which you possess.

You love to talk. If your words were such as would glorify God, there would be no sin in them. But you do not realize peace and rest and enjoyment in the service of God. You certainly are not a converted man to do God's will, therefore you cannot feel the cheering, enlivening influence of His Holy Spirit.

When you decide that you cannot be a Christian and still do as you please, when you realize that you must surrender your will to God's will, then you can comply with the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30).—Manuscript 13, 1897.

Control of Inward Emotions—You may be cheerful if you will bring even your thoughts into subjection to the will of Christ. You should make no delay but closely search your own heart and die to self daily.

You may inquire: How can I master my own actions and control my inward emotions?

Many who profess not the love of God do control their spirit to a considerable extent without the aid of the special grace of God. They cultivate self-control. This is indeed a rebuke to those who know that from God they may obtain strength and grace and yet do not exhibit the graces of the Spirit. Christ is our model. He was meek and lowly. Learn of Him and imitate His example. The Son of God was faultless. We must aim at this perfection and overcome as He overcame if we would have a seat at His right hand.—Testimonies for the Church 3:336 (1873).

Emotions Are as Changeable as Clouds—But shall we wait till we feel that we are cleansed? No; Christ has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). You are proved of God through the Word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and He has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that He is your advocate? Has He not said that if you ask anything in His name you shall receive? You are not to depend on your own goodness or good works.

You are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you His righteousness.—The Signs of the Times, December 12, 1892. (Selected Messages 1:328.)

Emotions No Sure Safeguard—Feelings are often deceiving, emotions are no sure safeguard; for they are variable and subject to external circumstances. Many are deluded by relying on sensational impressions. The test is: What are you *doing* for Christ? What sacrifices are you making? What victories are you gaining? A selfish spirit overcome, a temptation to neglect duty resisted, passion subdued, and willing, cheerful obedience rendered to the will of Christ are far greater evidences that you are a child of God than spasmodic piety and emotional religion.—Testimonies for the Church 4:188 (1876).

Christians Should Not Be Subject to Emotions —God's children are not to be subject to feelings and 127emotions. When they fluctuate between hope and fear, the heart of Christ is hurt; for He has given them unmistakable evidence of His love.... He wants them to do the work He has given them; then their hearts will become in His hands as sacred harps, every chord of which will send forth praise and thanksgiving to the One sent by God to take away the sins of the world.—Letter 2, 1914 (Testimonies to Ministers and Gospel Workers, 518, 519.)

Christ Gives Mastery Over Natural Inclinations—Christ came to this world and lived the law of God that man might have perfect mastery over the natural inclinations which corrupt the soul. The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character.—The Ministry of Healing, 130, 131 (1905).

The Rapture of Feeling No Evidence of Conversion—Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long and are constantly referring to the feelings they had at such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come, their house is swept away.—The Youth's Instructor, September 26, 1901. (The S.D.A. Bible Commentary 4:1164.)

Feelings of Unrest Sometimes Good—Feelings of unrest and homesickness or loneliness may be for your good. Your heavenly Father means to teach you to find in Him the friendship and love and consolation that will satisfy your most earnest hopes and desires.... Your only safety and happiness are in making Christ your constant counselor. You can be happy in Him if you had not another friend in the wide world.—Letter 2b, 1874 (Our High Calling, 259.)
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The Lord Wants to Disturb Minds—Christ sees men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with Him. To them heaven is

a strange place, for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed concerning their needs of salvation, preferring to engage in amusements. But the Lord wants to disturb their minds, that they may be led to take hold of eternal realities. He is in earnest with them. Very, very soon they will all know Him, whether they desire to or not.—Manuscript 105, 1901.

Not to Be Absorbed in Self-study of Emotions—It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus.—The Ministry of Healing, 249 (1905).

Section 4—The Growing Personality

Chapter 16— Prenatal Influences

The Importance of Prenatal Influences—The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner, shows it to be deserving of our most careful thought.—The Ministry of Healing, 372 (1905).

A Contented Spirit Affects Offspring—Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, cheerful, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind and cast a cheerful reflection of her own happiness of spirit upon her family and those with whom she associates.

And in a very great degree her physical health will be improved. A force will be imparted to the lifesprings, the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits.—The Review and Herald, July 25, 1899. (Counsels on Health, 79.)
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Mother's Feelings Mold Disposition of Unborn Child—The thoughts and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil.—The Signs of the Times, September 13, 1910. (Temperance, 171.)

If the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character.—The Ministry of Healing, 373 (1905).

The Prenatal Influence of Peace—She who expects to become a mother should keep her soul in the love of God. Her mind should be at peace; she should rest in the love of Jesus, practicing the words of Christ. She should remember that the mother is a laborer together with God.—The Signs of the Times, April 9, 1896. (The Adventist Home, 259.)

Father to Become Acquainted With Physical Law—The strength of the mother should be tenderly cherished. Instead of spending her precious strength in exhausting labor, her care and burdens should be lessened. Often the husband and father is unacquainted with the physical laws which the well-being of his family requires him to understand. Absorbed in the struggle

for a livelihood, or bent on acquiring wealth and pressed with cares and perplexities, he allows to rest upon the wife and mother burdens that overtax her strength at the most critical period and cause feebleness and disease.—The Ministry of Healing, 373 (1905).

Children Robbed of Mental Elasticity—If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful 133buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labor, and depressing care, and let the children inherit good constitutions so that they may battle their way through life with their own energetic strength.—The Ministry of Healing, 375 (1905).

Mother's Needs Not to Be Neglected—The mother's physical needs should in no case be neglected. Two lives are depending upon her, and her wishes should be tenderly regarded, her needs generously supplied. But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength. By the command of God Himself she is placed under the most solemn obligation to exercise self-control.—The Ministry of Healing, 373 (1905).

Wife's Responsibility—Women who possess principle and who are well instructed will not depart from simplicity of diet at this time of all others. They will consider that another life is dependent upon them and will be careful in all their habits, and especially in diet.—Testimonies for the Church 2:382 (1870).

Innocent Offspring Will Be Sufferers—Diseased children are born because of the gratification of appetite by the parents. The system did not demand the variety of food upon which the mind dwelt. Because once in the mind it must be in the stomach is a great error which Christian women should reject. Imagination should not be allowed to control the wants of the system. Those who allow the taste to rule will suffer the penalty of transgressing the laws of their being. And the matter does not end here; their innocent offspring also will be sufferers.—Testimonies for the Church 2:383 (1870).

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and 134mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed—the voice of divine wisdom or the voice of human superstition?—The Signs of the Times, February 26, 1902.

Pregnant Mother to Form Habits of Self-denial—The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the

mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life.—The Signs of the Times, February 26, 1902. (Counsels on Diet and Foods, 219.)

The Basis of Right Character—The basis of a right character in the future man is made firm by habits of strict temperance in the mother prior to the birth of her child.... This lesson should not be regarded with indifference.—The Gospel Herald, February, 1880. (The Adventist Home, 258.)

Race Groaning Under Weight of Accumulated Woe—The race is groaning under a weight of accumulated woe because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals.—Testimonies for the Church 4:31 (1876).

Insatiable Cravings, Unholy Desires Transmitted to Young—Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to 135their children....Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children. The licentious often bequeath their unholy desires, and even loathsome diseases, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, the tendency is for each generation to fall lower and lower.—Patriarchs and Prophets, 561 (1890).

As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring.—The Review and Herald, November 21, 1882. (Temperance, 170.)

Samson's Prenatal Life Regulated by God—The words spoken to the wife of Manoah contain a truth that the mothers of today would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time and to all the mothers of succeeding generations. Yes, every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth than upon external advantages or disadvantages.—The Signs of the Times, February 26, 1902. (Counsels on Diet and Foods, 218.)

God had important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work that the habits of both the mother and the child were to be so carefully regulated....The child will be affected for good or evil by the habits of the mother. She must herself be controlled by principle and must practice temperance and self-denial if she would seek the welfare of her child.—Christian Temperance and Bible Hygiene, 38, 1890. (Temperance, 90.)

Fathers as Well as Mothers Involved—Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace that their 136influence may be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator.—The Signs of the Times, February 26, 1902.

Parents' Own Stamp Given to Children—Parents ... by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them.... The brain force is weakened, and memory becomes deficient.... The sins of the parents will be visited upon their children because the parents have given them the stamp of their own lustful propensities.—Testimonies for the Church 2:391 (1870).

Satan Seeks to Debase Minds—I have been shown that Satan seeks to debase the minds of those who unite in marriage, that he may stamp his own hateful image upon their children....

He can mold their posterity much more readily than he could the parents, for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Thus many children are born with the animal passions largely in the ascendancy while the moral faculties are but feebly developed.—Testimonies for the Church 2:480 (1870).

Reason Should Control Number of Children—Those who increase their number of children, when if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law.... They do their part 137in increasing the degeneracy of the race and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has He no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without His notice, will He be unmindful of the children born into the world, diseased physically and mentally, suffering in a greater or less degree, all their lives? Will He not call parents to an account, to whom He has given reasoning powers, for putting these higher faculties in the background and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies?—Healthful Living, 30, 1865 (Part 2). (Selected Messages 2:424.)

Diminished Energy Transmitted—Men and women who have become sickly and diseased have often in their marriage connections selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body

and mind, which would not elevate society but sink it still lower.—Healthful Living, 28, 1865 (Part 2). (Selected Messages 2:423.)

Disease Passed From Generation to Generation—Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry.... If those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation.... They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.—Healthful Living, 28, 1865 (Part 2). (Selected Messages 2:423.)
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Age Difference a Factor—Another cause of the deficiency of the present generation in physical strength and moral worth is men and women uniting in marriage whose ages widely differ.... The offspring of such unions in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. They often die prematurely, and those who reach maturity, in many cases, are deficient in physical and mental strength and moral worth.

Thus a class of beings have been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.—Healthful Living, 29, 30, 1865 (Part 2). (Selected Messages 2:423, 424.)

God Will Hold Us Responsible for Prenatal Neglect—Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them to form such life connections as would not enstamp upon their offspring a low degree of morals and a passion to gratify debased appetites at the expense of health, and even life. God will hold them accountable in a large degree for the physical health and moral characters thus transmitted to future generations....

Very many of this class have married and left for an inheritance to their offspring the taints of their own physical debility and depraved morals. The gratification of animal passions and gross sensuality have been the marked characters of their posterity, which have descended from generation to generation, increasing human misery to a fearful degree and hastening the depreciation of the race.—Healthful Living, 27, 28, 1865 (Part 2). (Selected Messages 2:422, 423.)

Parents Provide Child's Life Equipment—What the parents are, that to a great extent the children will be. 139The physical conditions of the parents, their dispositions and appetites,

their mental and moral tendencies, are to a greater or less degree reproduced in their children.—The Ministry of Healing, 371 (1905).

Molding Society and Future—The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations....

Through the indulgence of appetite and passion their energies are wasted, and millions are ruined for this world and for the world to come. Parents should remember that their children must encounter these temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.

Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character.—The Ministry of Healing, 371, 372 (1905).

Parents Have Given Children Their Own Stamp of Character—Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? Who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus?

Mothers do not half appreciate their privileges and possibilities. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a 140symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family.—The Review and Herald, September 15, 1891.

The Responsibility of Parents for Prenatal Influence—The first great object to be attained in the training of children is soundness of constitution which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth.—Healthful Living, 32, 1865 (Part 2). (Selected Messages 2:426.)

What to Do About It—Parents may have transmitted to their children tendencies.... which will make more difficult the work of educating and training these children to be strictly temperate and to have pure and virtuous habits. If the appetite for unhealthy food and for stimulants and narcotics has been transmitted to them as a legacy from their parents, what a fearfully solemn responsibility rests upon the parents to counteract the evil tendencies which they have given to

their children! How earnestly and diligently should the parents work to do their duty, in faith and hope, to their unfortunate offspring!—Testimonies for the Church 3:567, 568 (1875).

A Day of Reckoning for Parents—When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face-to-face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt? Oh, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? 141And was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God.—Christian Temperance and Bible Hygiene, 76, 77, 1890. (Fundamentals of Christian Education, 140, 141.)

More Than Human Wisdom Needed—Parents should remember that their children must encounter ... temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.—The Ministry of Healing, 371 (1905).

Happy Are Those Whose Lives Reflect the Divine—Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who, by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to a child such a gift have endowed him with a treasure more precious than the wealth of all the ages—a treasure as enduring as eternity.—The Ministry of Healing, 375, 376 (1905).

Chapter 17— Heredity and Environment

The Power of Heredity—Consider the power of heredity, the influence of evil associations and surroundings, the power of wrong habits. Can we wonder that under such influences many become degraded? Can we wonder that they should be slow to respond to efforts for their uplifting?—The Ministry of Healing, 168 (1905).

Children Often Inherit Disposition—As a rule, children inherit the dispositions and tendencies of their parents and imitate their example so that the sins of the parents are practiced by the children from generation to generation. Thus the vileness and irreverence of Ham were reproduced in his posterity, bringing a curse upon them for many generations....

On the other hand, how richly rewarded was Shem's respect for his father; and what an illustrious line of holy men appears in his posterity!—Patriarchs and Prophets, 118 (1890).

Mothers Should Inform Themselves on Laws of Heredity—In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals and their 143mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal.—Healthful Living, 37, 1865 (Part 2) . (Selected Messages 2:431.)

Disease Transmitted From Parents to Children—Through the successive generations since the Fall, the tendency has been continually downward. Disease has been transmitted from parents to children, generation after generation. Even infants in the cradle suffer from afflictions caused by the sins of the parents.

Moses, the first historian, gives quite a definite account of social and individual life in the early days of the world's history, but we find no record that an infant was born blind, deaf, crippled, or imbecile. Not an instance is recorded of a natural death in infancy, childhood, or early manhood.... It was so rare for a son to die before his father that such an occurrence was considered worthy of record: "Haran died before his father Terah." The patriarchs from Adam to Noah, with few exceptions, lived nearly a thousand years. Since then the average length of life has been decreasing.

At the time of Christ's first advent the race had already so degenerated that not only the old but the middle-aged and the young were brought from every city to the Saviour to be healed of their diseases.—Christian Temperance and Bible Hygiene, 7, 8, 1890. (Counsels on Diet and Foods, 117, 118.)

Children to Avoid Wrong Habits of Parents—Disease never comes without a cause. The way is prepared and disease invited by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and by correct living place themselves in better conditions.—The Ministry of Healing, 234 (1905).

Ancestors' Sins Filling World With Disease—Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy and in using tobacco, opium, and other narcotics has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.—The Review and Herald, July 29, 1884. (Counsels on Health, 49.)

Inherited Appetite for Stimulants—For some persons it is by no means safe to have wine or cider in the house. They have inherited an appetite for stimulants which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust.—Testimonies for the Church 5:356, 357 (1885).

Evils of Tobacco Passed to Children—Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm.—The Ministry of Healing, 328, 329 (1905).

Children Inherit Inclinations—Children inherit inclinations to wrong, but they also have many lovely 145traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.—The Review and Herald, January 24, 1907.

Proper Words of Commendation—Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child and will lead to the cultivation of self-respect and pride of character.—Testimonies for the Church 3:532 (1889).

Quick Tempers Sometimes Inherited—Some have had a quick temper transmitted to them, and their education in childhood has not taught them self-control. With this fiery temper, envy and jealousy are frequently united.—Testimonies for the Church 2:74 (1868).

Satan Takes Advantage of Inherited Weakness—In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being to take advantage of hereditary weakness and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan.... “Be of good cheer,” He says; “I have overcome the world” (John 16:33).—The Desire of Ages, 122, 123 (1898).

Conversion Changes Inherited Tendencies—A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, 146composed of innumerable threads and woven together with tact and skill. Only the wisdom which comes

from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.—Letter 105, 1893 (The S.D.A. Bible Commentary 6:1101.)

Not to Be Enslaved by Inheritance—The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendency.—Special Testimonies for Ministers and Workers 9, 1897, 56. (Testimonies to Ministers and Gospel Workers, 421.)

Angels Help Fight These Tendencies—Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging.—The Review and Herald, April 16, 1895. (My Life Today, 303.)

Faith Purifies Inherited Imperfections—Those who through an intelligent understanding of the Scriptures view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.—Testimonies for the Church 6:238 (1900).

Far-reaching Effects of Environment—We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ. Temptations will come; but if we watch against the enemy and maintain the balance of self-control and purity, the 147seducing spirits will have no influence over us. Those who do nothing to encourage temptation will have strength to withstand it when it comes, but those who keep themselves in an atmosphere of evil will have only themselves to blame if they are overcome and fall from their steadfastness. In the future, good reasons will be seen for the warnings given regarding seducing spirits. Then will be seen the force of Christ's words, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).—Counsels to Parents, Teachers, and Students, 257 (1913).

Lot's Daughters Ruined by Evil Environment—Lot dwelt but a short time in Zoar. Iniquity prevailed there as in Sodom, and he feared to remain, lest the city should be destroyed. Not long after, Zoar was consumed, as God had purposed. Lot made his way to the mountains and abode in a cave, stripped of all for which he had dared to subject his family to the influences of a wicked city. But the curse of Sodom followed him even here. The sinful conduct of his daughters was the result of the evil associations of that vile place. Its moral corruption had become so interwoven with their character that they could not distinguish between good and evil. Lot's only posterity, the Moabites and Ammonites, were vile, idolatrous tribes, rebels against God and bitter enemies of His people.—Patriarchs and Prophets, 167, 168 (1890).

Shun Evil Associations—Few realize the importance of shunning, so far as possible, all associations unfriendly to religious life. In choosing their surroundings few make their spiritual prosperity the first consideration.

Parents flock with their families to the cities because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation. The parents see all this; but it will require a sacrifice to 148correct their error, and they stay where they are until Satan gains full control of their children. Better sacrifice any and every worldly consideration than to imperil the precious souls committed to your care.—Testimonies for the Church 5:232 (1882).

Dwell in Atmosphere of Heaven—We are to be guided by true theology and common sense. Our souls are to be surrounded by the atmosphere of heaven. Men and women are to watch themselves; they are to be constantly on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to watch himself, keeping himself pure and undefiled in thought, word, and deed. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.—Counsels to Parents, Teachers, and Students, 257, 258 (1913).

Childhood Bias Shapes Destiny—At a very early age children become susceptible to demoralizing influences, but parents who profess to be Christians do not seem to discern the evil of their own course of management. Oh, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character and shapes the destiny either for eternal life or eternal death! Children are susceptible to moral and spiritual impressions, and those who are wisely trained in childhood may be erring at times, but they will not go far astray.—The Signs of the Times, April 16, 1896. (Child Guidance, 198.)

Parents Responsible in a Great Degree—Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child, that it is their duty to train their children to right habits and right ways of thinking.—Testimonies for the Church 5:319 (1885).
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Begin in Infancy—The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart.—The Review and Herald, August 30, 1881.(Child Guidance, 193.)

The Importance of the First Three Years of Life—Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form

their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid.—Manuscript 64, 1899. (Child Guidance, 194.)

The First Seven Years Have Much to Do With Character Formation—Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years.—Manuscript 2, 1903. (Child Guidance, 193.)

First Lessons Are Seldom Forgotten—Neither infants, children, or youth should hear an impatient word from father, mother, or any member of the household; for they receive impressions very early in life, and what parents make them today, they will be tomorrow, and the next day, and the next. The first lessons impressed upon the child are seldom forgotten....

The impressions made on the heart early in life are seen in afteryears. They may be buried, but they will seldom be obliterated.—Manuscript 57, 1897. (Child Guidance, 193, 194.)

Early Physical Development—During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period 150children should be left like little lambs, to roam around the house and in the yards, in the buoyancy of their spirits, skipping and jumping, free from care and trouble.

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer these little inquiries. They can in this manner get the advantage of the enemy and fortify the minds of their children by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instructions at a tender age is what is needed by children in the formation of character.—Healthful Living, 44 (Part 2) . (Selected Messages 2:437.)

Special Care for First Child—The first child especially should be trained with great care, for he will educate the rest. Children grow according to the influence of those who surround them. If they are handled by those who are noisy and boisterous, they become noisy and almost unbearable.—Manuscript 64, 1899. (Child Guidance, 27.)

Different Environment for Differing Children—There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love. By persevering labor these wayward ones may be prepared for a place in the work of the Master. They may

possess undeveloped powers, which when aroused, will enable them to fill places far in advance of those from whom more has been expected.—Counsels to Parents, Teachers, and Students, 115, 116 (1913).

Habits Are Seldom Changed in Later Life—What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can 151entirely efface. The intellect is now taking shape and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.—The Gospel Herald, January, 1880. (Child Guidance, 199, 200.)

Healing Influence of Kindness—Under the influence of meekness, kindness, and gentleness, an atmosphere is created that will heal and not destroy.—Letter 320, 1906 (My Life Today, 152.)

Chapter 18— Security in the Home

Human Love Should Draw on Divine Love—It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.—The Ministry of Healing, 358 (1905).

Reaching God's Ideal—Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.—The Ministry of Healing, 362 (1905).

Weigh Every Sentiment in Contemplating Marriage—Let those who are contemplating marriage 153weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.—The Ministry of Healing, 359 (1905).

Real Union Is the Work of Years—However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the afteryears.—The Ministry of Healing, 359, 360 (1905).

Romantic Imagination Disappears—As life with its burden of perplexity and care meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects, but the hearts that love has united will discern excellencies also heretofore unknown. Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another.

There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.—The Ministry of Healing, 360 (1905).
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Love Stimulates to Nobler Aims—Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.—The Ministry of Healing, 361 (1905).

Individuality Not to Be Merged—Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfill life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger your love for each other will be purified and strengthened.—The Ministry of Healing, 361 (1905).

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband. God is our Creator. We are His by creation, and we are His by redemption. We want to see how much we can render back to God, because He gives us the moral power, He gives us the efficiency, He gives us the intellect; and He wants us to make the most of these precious gifts to His name's glory.—Manuscript 12, 1895.

Entire Submission Only to Jesus—God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life.... Her individuality cannot be

merged into that of her husband, for she is the purchase of Christ.—Letter 18b, 1891 (The Adventist Home, 116.)

Thought That Union Is a Mistake Not to Be Harbored—Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.—The Ministry of Healing, 360 (1905).

Relationship Controlled by Reason—Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations to so form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever.—Healthful Living, 48, 1865 (Part 2) .

A Well-organized Family—The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticize each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work for her husband more difficult as he labors for the salvation of the children. And the husband should 156hold up the hands of his wife, giving her wise counsel and loving encouragement.—The Review and Herald, July 8, 1902.

Parents Must Govern Themselves—Parents who successfully govern their families must first govern themselves. If they would only have pleasant words in their families, they must let their children hear only pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briers and thorns.—Manuscript 59, 1900.

Gentle Words and Smiles for the Family—It is not only our privilege but our duty to cultivate gentleness, to have the peace of Christ in the heart and as peacemakers and followers of Christ to sow precious seed that will produce a harvest unto eternal life. Professed followers of Christ may possess many good and useful qualities; but their characters are greatly marred by an unkind, fretful, faultfinding, harshly judging temper. The husband or the wife who cherishes suspicion and distrust creates dissension and strife in the home. Neither of them should keep his gentle words and smiles for strangers alone, and manifest irritability in the home, thus driving out peace and contentment.—Letter 34, 1894 (Our High Calling, 179.)

Vulgar Speaking to Be Avoided—Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the homelife, will 157leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart.—Letter 18b, 1891

Never Manifest Rudeness or Unkindness—Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments.—The Review and Herald, March 29, 1892.

Friends Not to Meddle in Homelife (counsel to a young man)—The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the homelife they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust.

But your association with other women and girls has been a source of temptation to them, leading them to take liberties and overstep the restraint which the marriage relation imposes on every man and woman. You have not perceived it, but your love of amusement and the spirit you have encouraged has not impressed others with the sacredness of the marriage relation.

Practical homelife is the great test of character. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.—Letter 17, 1895

Wives Pine for Words of Love—Many women pine for words of love and kindness and the common attentions and courtesies due them from their husbands who have selected them as their life companions. How much trouble 158and what a tide of woe and unhappiness would be saved if men, and women also, would continue to cultivate the regard, attention, and kind words of appreciation and little courtesies of life which kept love alive and which they felt were necessary in gaining the companions of their choice.

If the husband and wife would only continue to cultivate these attentions which nourish love, they would be happy in each other's society and would have a sanctifying influence upon their families. They would have in themselves a little world of happiness and would not desire to go outside this world for new attractions and new objects of love. Many a wife has sickened and died prematurely for the want of encouraging words of sympathy and love manifested in kindly attentions and in words.—Letter 27, 1872.

Husband Can Shut the Door Against Disease—The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. These will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into the family by kind acts and encouraging words will repay the effort tenfold.

The husband should remember that much of the burden of training his children rests upon the mother, that she has much to do with molding their minds. This should call into exercise his tenderest feelings, and with care should he lighten her burdens. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace and a final rest for the weary.

He should not come into his home with a clouded brow, but should with his presence bring sunlight into the family and should encourage his wife to look up and believe in God. Unitedly they can claim the promises of God and bring His rich blessing into the family. Unkindness, 159complaining, and anger shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife.—Testimonies for the Church 1:306, 307 (1862).

Husband Head of Household—The husband and father is the head of the household. The wife looks to him for love and sympathy and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His Word, that he may guide the feet of his children in the right way.—The Ministry of Healing, 390 (1905).

Wife a "Help Meet" for Husband—God Himself gave Adam a companion. He provided "an help meet for him"—a helper corresponding to him—one who was fitted to be his companion and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing

the close union and the affectionate attachment that should exist in this relation.—Patriarchs and Prophets, 46 (1890).

How to Create Peace in Home Circle—When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation.... He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle.—Manuscript 17, 1891. (The Adventist Home, 228.)

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?— Manuscript 17, 1891. (The Adventist Home, 117.)

Husband Not to Dwell on His Position—It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible.

The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God, carefully study the requirements of God in his position. Christ's authority is exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church.—Letter 18b, 1891 (The Adventist Home, 215.)

Wife Cheerfully to Help Husband Maintain Dignity—I have also been shown that there is often a great failure on the part of the wife. She does not put forth strong efforts to control her own spirit and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and meets a clouded brow instead of cheerful, encouraging words. He is but human, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his 161courage destroyed. He yields his self-respect and that dignity which God requires him to maintain.

The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the Word of God gives preference to the judgment

of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision.—Testimonies for the Church 1:307, 308 (1862).

Man a Social Being—Among all the creatures that God had made on the earth, there was not one equal to man. And "God said, It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18). Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.—Patriarchs and Prophets, 46 (1890).

Harmony in Home Possible Only by God's Spirit—We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bondslave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven.—Letter 18b, 1891 (The Adventist Home, 118.)

The Inner Circle Paramount—All our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside.

In the day of final reckoning, fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account.—Manuscript 56, 1899.

Chapter 19— Parental Influences

Controlled by Divine Principles—There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart of the homelife may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" (Psalm 144:12) by the divine principles and precepts.—The Review and Herald, November 10, 1904.

Parents Need to Understand Children—Parents should not forget their childhood years, how much they yearned for sympathy and love and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings and bring their minds down to understand the wants of their children. Yet with firmness, mixed with love, they should require obedience from their children. The parents' word should be implicitly obeyed.—Testimonies for the Church 1:388 (1863).

God Has Appointed a Path—Angels of God are watching the children with the deepest interest to see what characters they develop. If Christ dealt with us as we often deal with one another and with our children, we would stumble and fall through utter discouragement. I saw that Jesus knows our infirmities and has Himself shared our experience in all things but in sin; therefore He has prepared for us a path suited to our strength and capacity, and like Jacob, has marched softly and in evenness with the children as they were able to endure, that He might entertain us by the comfort of His company and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us with our children behind. Oh, no; but He has evened the path to life, even for children. And parents are required in His name to lead them along the narrow way. God has appointed us a path suited to the strength and capacity of children.—Testimonies for the Church 1:388, 389 (1863).

Fretfulness Should Be Repressed—Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourselves and resolve in your heart not to offend with your lips, that you will utter only pleasant, cheerful words. Say to yourselves: "I will not mar the happiness of my children by a fretful word." By thus controlling yourselves you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness that you are faithfully discharging your duty will strengthen you. Angels of God will smile upon your efforts and help you.

When you feel impatient, you too often think the cause is in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all would be acceptable and right. 165Children know and mark and feel these irregularities, and *they* are not always the same. At times they are somewhat prepared to meet changeable moods, and at other times they are nervous and fretful, and cannot bear censure....

Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, they do not preserve a calm state of mind, but manifest to those who should be dearest to them on earth a fretfulness and lack of forbearance which displeases God and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise and attract holy angels into the family circle.—Testimonies for the Church 1:386, 387 (1863).

Paralyzed Minds of Parents—We have some knowledge of Satan's manner of working and how well he succeeds in it. From what has been shown me, he has paralyzed the minds of parents. They are slow to suspect that their own children can be wrong and sinful. Some of these children profess to be Christians, and parents sleep on, fearing no danger, while the minds and bodies of their children are becoming wrecked.

Some parents do not even take care to keep their children with them when in the house of God. Young girls attend meetings and take their seats, it may be, with their parents, but more frequently back in the congregation. They are in the habit of making an excuse to leave the house. Boys understand this and go out before or after the exit of the girls, and then, as the meeting closes, they accompany them home. Parents are none the wiser of this. Again, excuses are made to walk, and boys and girls assemble in the fairgrounds or some other secluded place, and there play and have a regular high time, with no experienced eye upon them to caution them.—Testimonies for the Church 2:481, 482 (1870).

Diet and Parental Influences—If parents had lived healthfully, being satisfied with simple diet, much 166expense would have been saved. The father would not have been obliged to labor beyond his strength in order to supply the wants of his family. A simple nourishing diet would not have had an influence to unduly excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition, and with a pure system he would have had no loss of appetite, and the present generation would be in a much better condition than it now is.

But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety upon his table. A healthful manner of living will improve the condition of the family in every sense and will allow the wife and mother time to devote to her children.

The great study with the parents will be in what manner can they best train their children for usefulness in this world and for heaven hereafter. They will be content to see their children with neat, plain, but comfortable garments, free from embroidery and adornment. They will earnestly labor to see their children in the possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.—Healthful Living, 45, 1865 (Part 2) . (Selected Messages 2:437, 438.)

Father, the Family House-Band—A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the 167safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God.—The Review and Herald, July 8, 1902.

Mothers Not to Seek Excitement—Mothers who have youthful minds to train and the characters of children to form should not seek the excitement of the world in order to be cheerful and happy. They have an important lifework, and they and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has entrusted to us and for which He will call us to account. A waste of time is a waste of intellect. The powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement that they may be qualified to improve the minds of their children.

Those who indulge their disposition to be in company will soon feel restless unless visiting or entertaining visitors. Such have not the power of adaptation to circumstances. The necessary, sacred home duties seem commonplace and uninteresting to them. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life; children are neglected for the indulgence of inclination; and the recording angel writes, "Unprofitable servants." God designs that our minds should not be purposeless but should accomplish good in this life.—Testimonies for the Church 3:146, 147 (1872).

Nursing Mother to Preserve a Happy State—The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, 168self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved.—The Review and Herald, July 25, 1899. (Counsels on Health, 80.)

Mother Should Endeavor to Be Self-possessed—The more quiet and simple the life of a child, the more favorable it will be to both physical and mental development. At all times the mother should endeavor to be quiet, calm, and self-possessed. Many infants are extremely susceptible to nervous excitement, and the mother's gentle, unhurried manner will have a soothing influence that will be of untold benefit to the child.—The Ministry of Healing, 381 (1905).

Sensitive Child Not to Be Wounded by Indifference—Young children love society. They cannot, as a general thing, enjoy themselves alone, and the mother should feel that, in most cases, the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them; be prepared to set little differences right, when appealed to by them; correct wrong habits or the manifestation of selfishness or passion; and can give their minds a turn in the right direction. That which children enjoy, they think mother can be pleased with, and it is perfectly natural for them to consult mother in little matters of perplexity.

And the mother should not wound the heart of her sensitive child by treating the matter with indifference or by refusing to be troubled with such small matters. That which may be small to the mother is large to them. And a word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement and praise from the mother, will often cast a sunbeam into their young hearts for a whole day.—Healthful Living, 46, 47, 1865 (Part 2) . (Selected Messages 2:438, 439.)

Deal Gently With Little Ones—Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized but to be taught to live pure, noble lives. They are God's property; He loves them and calls upon you to cooperate with Him in helping them to form perfect characters.—The Signs of the Times, August 23, 1899. (The Adventist Home, 280.)

Your Child Is the Property of God—My sister, can you be surprised that your daughter has little confidence in her mother's word? You have educated her to be untruthful; and the Lord is grieved to see one of His little ones led in the wrong path by her mother. *Your child is not your own; you cannot do with her as you like, for she is the property of the Lord.* Exercise a steady persevering control over her; teach her that she belongs to God. With such a training she will grow up to be a blessing to those around her. But clear, sharp discernment will be necessary in order that you may repress her inclination to rule you both, to have her own will and way, and to do as she pleases.—Letter 69, 1896.

Sunny Dispositions and Sweet Tempers—Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employment to exercise all the powers of mind and body. Bring them up to have sound

constitutions and good morals, to have sunny dispositions and sweet tempers. Teach them that to yield to temptation is weak and wicked; to resist is noble and manly.—Counsels to Parents, Teachers, and Students, 127 (1913).

Mothers Are an Example—If mothers would have their daughters come to womanhood with healthful bodies and virtuous characters, they must in their own lives set the example, guarding them against the health-destroying fashions of this age. Christian mothers have 170resting upon them a responsibility which they do not realize. They should so train their children that they may have firm principle and moral health in this age of corruption.—Manuscript 76, 1900.

When the Wish of Child Is Law—In some families the wish of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. Indulgence is supposed to make the child happy, but it only makes him restless and discontented. Indulgence has spoiled his appetite for plain, healthful food and for the plain use of his time; self-gratification has done the work of unsettling his character for time and for eternity.—The Review and Herald, May 10, 1898.

Satan Seeks to Control Children's Minds—Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of he is seeking to gain control of their minds and to make the commandments of God of no effect in their lives.—Manuscript 93, 1909.

Parents to Bind Children to Their Hearts—Do not let your children see you with a clouded brow. If they yield to temptation, and afterward see and repent of their error, forgive them just as freely as you hope to be forgiven by your Father in heaven. Kindly instruct them and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet.

Do not treat your children only with sternness, forgetting your own childhood and forgetting that they are but children. Do not expect them to be perfect or try to 171make them men and women in their acts at once. By so doing you will close the door of access which you might otherwise have to them and will drive them to open a door for injurious influences, for others to poison their young minds before you awake to their danger.—Testimonies for the Church 1:387 (1863).

Strong, Even Discipline—The happiness of every child may be secured by strong, even discipline. A child's truest graces consist in modesty and obedience—in attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty. And a child's true goodness will bring its own reward, even in this life.

The early years are the time for the training process, not only that the child may become most serviceable and full of grace and truth in this life, but that he may secure the place prepared in the home above for all who are true and obedient. In our own training of children and in the training of the children of others, we have proved that they never love parents and guardians less for restraining them from doing evil.—The Review and Herald, May 10, 1898.

Jesus Manifested a Peculiar Loveliness of Disposition—As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy.

With deep earnestness the mother of Jesus watched the unfolding of His powers and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to cooperate with the heavenly agencies in the development of this child, who could claim only God as His Father.—The Desire of Ages, 68, 69 (1898).

Preoccupation of Mind Rules Out Low Thoughts—Educate the faculties and tastes of your dear ones; seek to preoccupy their minds so that there shall be no place for low, debasing thoughts or indulgences. The grace of Christ is the only antidote or preventive of evil. You may choose, if you will, whether the minds of your children shall be occupied with pure, uncorrupted thoughts or with the evils that are existing everywhere—pride and forgetfulness of their Redeemer.—Letter 27, 1890 (Child Guidance, 188.)

Surrounded by a Wall Not Easily Broken Down—Every Christian home should have rules; and parents should, in their words and in their deportment toward each other, give to the children a precious living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Let there be no encouragement of sin, no evil surmising or evil speaking.

Teach the children and youth to respect themselves, to be true to God, true to principle; teach them to respect and obey the law of God. Then these principles will control their lives and will be carried out in their association with others. They will love their neighbor as themselves. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the path that leads to holiness and heaven. Let every lesson be of an elevating, ennobling character, and the records made in the books of heaven will be such as you will not be ashamed to meet in the judgment.

Children who receive this kind of instruction will not be a burden, a cause of anxiety, in our institutions ; but they will be a strength, a support to those who bear responsibility. They will be prepared to fill places of trust and by precept and example will be constantly aiding others to do

right. Those whose moral sensibilities have not been blunted will appreciate right principles and will practice 173them. They will put a right estimate upon their endowments and will make the best use of their physical, mental, and moral powers.

Such souls are constantly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to elevate others for a practical Christian life. The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath.—Letter 74, 1896.

Chapter 20— The Home Atmosphere

Home Influences Affect Society—The heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.—The Ministry of Healing, 349 (1905).

Effective Agencies for Formation of Character—God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work.—Testimonies for the Church 6:430 (1900).

Worship at Home—I had pious parents, who in every way tried to acquaint us with our heavenly Father. Every morning and every evening we had family prayer. We sang the praises of God in our household. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus.—Manuscript 80, 1903.

Greater the Unity, Greater the Influence—The more closely the members of a family are united in their work 175

in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.—Letter 189, 1903 (The Adventist Home, 37.)

Authority With Firmness—Authority must be maintained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians is one of the worst evils which can come upon them. In every family, firmness, decision, positive requirements, are essential.—Prophets and Kings, 236 (1917).

Home an Object Lesson—God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an

object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume.—The Review and Herald, November 17, 1896. (The Adventist Home, 17.)

The Peace Principle—There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King, bound to Jesus Christ by the strongest tie of love—that love which works by faith and purifies the soul. You love Jesus and you are constantly at work to overcome all selfishness and to be a blessing, and comfort, and strength, and a support to the souls He has purchased with His blood.

I cannot see why we should not the more earnestly try to bring the peace of Christ right into our family than to labor for those that have no living connection with us; but if we have religion in the home, it will extend outside of the home. You will have it everywhere. 176You will carry it with you to the church. You can carry it with you when you go out to your work. It will be with you wherever you shall be. What we want is religion in the home. What we need is the peace principle which shall control our spirit and our life and character after the Christlife He has given as His example.—Manuscript 36, 1891.

Love Revealed in Action—From every Christian home a holy light should shine forth. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out—homes where God is worshiped and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suppliants like the morning dew.—Patriarchs and Prophets, 144 (1890).

Christianity in Home Shines Everywhere—The effort to make the home what it should be—a symbol of the home in heaven—prepares us for work in a larger sphere. The education received by showing a tender regard for each other enables us to know how to reach hearts that need to be taught the principles of true religion. The church needs all the cultivated spiritual force which can be obtained, that all, and especially the younger members of the Lord's family, may be carefully guarded. The truth lived at home makes itself felt in disinterested labor abroad. He who lives Christianity in the home will be a bright and shining light everywhere.—The Signs of the Times, September 1, 1898. (The Adventist Home, 38, 39.)

Uplifting of Humanity Begins in Home—The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families and is what the heads of families make it. Out of the heart are "the issues of life" (Proverbs 4:23).—The Ministry of Healing, 349 (1905).

Things That Make Home Attractive—Gentle manners, cheerful conversation, and loving acts will bind the hearts of children to their parents by the silken cords of affection and will do more to make home attractive than the rarest ornaments that can be bought for gold.—The Signs of the Times, October 2, 1884. (My Life Today, 200.)

Purity in the Home—Order is heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough and untidy. It raises all who accept it to a high level. Under Christ's influence a work of constant refinement goes on....

He who was so particular that the children of Israel should cherish habits of cleanliness will not sanction any impurity in the homes of His people today. God looks with disfavor on uncleanness of any kind. How can we invite Him into our homes unless all is neat and clean and pure?—The Review and Herald, June 10, 1902. (Counsels on Health, 101.)

Location of the Home—Better than any other inheritance of wealth you can give to your children will be the gift of a healthy body, a sound mind, and a noble character. Those who understand what constitutes life's true success will be wise betimes. They will keep in view life's best things in their choice of a home.

Instead of dwelling where only the works of men can be seen, where the sights and sounds frequently suggest thoughts of evil, where turmoil and confusion bring weariness and disquietude, go where you can look upon the works of God. Find rest of spirit in the beauty and quietude and peace of nature. Let the eye rest on the green fields, the groves, and the hills. Look up to the blue sky, unobscured by the city's dust and smoke, and breathe the invigorating air of heaven. Go where, apart from the distractions and dissipations of city life, you can 178give your children your companionship, where you can teach them to learn of God through His works and train them for lives of integrity and usefulness.—The Ministry of Healing, 366, 367 (1905).

Fine Furniture Does Not Make a Home—Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures do not make a "home" if sympathy and love are wanting. That sacred word does not belong to the glittering mansion where the joys of domestic life are unknown....

In fact the comfort and welfare of the children are the last things thought of in such a home. They are neglected by the mother, whose whole time is devoted to keeping up appearances and meeting the claims of fashionable society. Their minds are untrained; they acquire bad habits and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they break away from the family circle as soon as possible. They launch out into the great world with little reluctance, unrestrained by home influence and the

tender counsel of the hearthstone.—The Signs of the Times, October 2, 1884. (The Adventist Home, 155.)

Faultfinding Opens the Door for Satan—Fathers and mothers, be on guard. Let your conversation in the home be pleasant and encouraging. Always speak kindly, as if in the presence of Christ. Let there be no faultfinding, no accusing. Words of this kind wound and bruise the soul. It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for Satan to enter their hearts and to make them quick to remember the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfill his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored but was not.—Letter 169, 1904.
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The Influence of Parental Defects—It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited and their children bearing the peculiarities of their own disagreeable traits of character.—Healthful Living, 36, 1865 (Part 2). (Selected Messages 2:430.)

Angels Not Attracted to Discordant Home—Angels are not attracted to the home where discord reigns supreme. Let fathers and mothers cease all faultfinding and murmuring. Let them educate their children to speak pleasant words, words that bring sunshine and joy. Shall we not now enter the home-school as Christ's students? Bring practical godliness into the home. Then see if the words you speak do not cause joy.

Parents, begin the work of grace in the church in your own home, so conducting yourselves that your children will see that you are cooperating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life eternal in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take an advantage.—Manuscript 93, 1901.

A Plea for More Home Hospitality—Even among those who profess to be Christians, true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board without embarrassment or parade. Some plead that "it is too much trouble." It would not be if you would say, "We have made no special preparation, but you are welcome to 180what we have." By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation.—Testimonies for the Church 6:343 (1900).

Things That Make a Happy Home—Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, together with industry, neatness, and economy, make even a hovel the happiest of homes. The Creator regards such a home with approbation.—The Signs of the Times, October 2, 1884. (The Adventist Home, 422.)

Cultivation of True Refinement—There is great need of the cultivation of true refinement in the home. This is a powerful witness in favor of the truth. In whomsoever they may appear, vulgarity of language and of demeanor indicate a vitiated heart. Truth of heavenly origin never degrades the receiver, never makes him coarse or rough. Truth is softening and refining in its influence. When received into the heart, it makes the youth respectful and polite. Christian politeness is received only under the working of the Holy Spirit. It does not consist in affectation or artificial polish, in bowing and simpering. This is the class of politeness possessed by those of the world, but they are destitute of true Christian politeness. True polish, true politeness, is obtained only from a practical knowledge of the gospel of Christ. True politeness, true courtesy, is a kindness shown to all, high or low, rich or poor.—Manuscript 74, 1900. (The Adventist Home, 422, 423.)

Chapter 21— Christ Deals With Minds

Christ's Teaching to Be a Guide—Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His coworkers till the end of time.—Education, 81, 82 (1903).

He Identified Himself With the Interests of His Hearers—He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed.—The Ministry of Healing, 24 (1905).

He Understands the Hidden Working of the Human Mind—He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind and knows just how to deal with every soul. And in dealing with men, He manifests the same principles that are manifest in the natural world.—Special Testimonies for Ministers and Workers 3, 1895, 17. (Testimonies to Ministers and Gospel Workers, 189, 190.)

He Works Through Calm, Regular Operation of Laws—God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts, but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of

thought, by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old He astonished the doctors of the law by His questions in the temple.—Manuscript 44, 1894. (Evangelism, 139, 140.)

Always Surrounded With Peace—His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.—The Desire of Ages, 254, 255 (1898).

His Life Was Harmonious—In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men 183began more clearly to comprehend the character of God.

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear and not love. Christ's mission on the earth was to reveal to men that God was not a despot but a heavenly Father, full of love and mercy for His children.—Manuscript 132, 1902.

He Was Not Devoid of Warmth and Sunniness—There are many who have an erroneous idea of the life and character of Christ. They think He was devoid of warmth and sunniness, that He was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views.—Steps to Christ, 120 (1892).

Infinite Possibilities in Every Human Being—In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in "the beauty of the Lord our God" (Psalm 90:17). Looking upon them with hope, He inspired hope, Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.—Education, 80 (1903).

His Heart a Wellspring of Life—It is often said that Jesus wept, but that He was never known to smile. Our Saviour was indeed a Man of sorrows and acquainted with grief, for He opened His heart to all the woes of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. His countenance did not wear an expression of grief and repining but ever one of peaceful serenity. His heart was a 184well-spring of life, and wherever He went He carried rest and peace, joy and gladness.—Steps to Christ, 120 (1892).

Christ Was Never Passionate—Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world; yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.—Manuscript 132, 1902. (Evangelism, 636.)

Tact to Meet Prejudiced Minds—His messages of mercy were varied to suit His audience. He knew "how to speak a word in season to him that is weary" (Isaiah 50:4); for grace was poured upon His lips that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds and to surprise them with illustrations that won their attention.—The Desire of Ages, 254 (1898).

He Reached to Depths of Human Woe—He traversed every path where souls were straying. He reached to the very depths of human woe and misery.—Letter 50, 1897.

Combats Satan's Power Over Mind—He saw the power—the deceptive power—of Satan upon human minds, and He engaged to come to this earth. He lays aside the robes of His royalty, He lays off His royal crown, He lays off His high command, He steps down from the throne of His glory as High Commander in all heaven, and clothes His divinity with humanity, that humanity might touch humanity. That is what He came here for. He came right down to our earth to take upon Himself the nature of man, to pass through all the trials, all the afflictions and temptations wherewith 185man should be beset, and here He wrestled with these temptations, passing over the ground where Adam fell, that He might redeem the disgraceful failure and fall of Adam.

In human nature, as our substitute, as our surety, He laid hold upon the very hope that it is our privilege to take hold of, and that is infinite power. Through this, our Saviour overcame the temptations of the enemy and obtained the victory. For whom? Why, in our behalf. Why? That not one of the members of the human family need to stumble in the road that leads to everlasting life. Because He has traveled it before us, He knows every obstruction, He knows every difficulty that every soul upon the face of the earth must meet. He knows this, and therefore at His baptism, when He offered up His petition to heaven, that prayer cleaved directly

through the hellish shadow of Satan that is thrown on your path, that is thrown on my path, and faith entered “into that within the veil” (Hebrews 6:19).—Manuscript 12, 1895.

Helps Seeker to Exercise Faith—Christ knew every thought of her mind , and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.—The Ministry of Healing, 60 (1905).

Divine Knowledge May Become Human Knowledge—Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ’s teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ’s ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker’s own heart will be warmed; yea it will burn with 186the vivifying spiritual life which they infuse into the minds of others.—Manuscript 104, 1898.

To Meet Varied Minds—All who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. There are the refined and the coarse, the humble and the proud, the religious and the skeptical, the educated and the ignorant, the rich and the poor. These varied minds cannot be treated alike; yet all need kindness and sympathy. By mutual contact our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood.—The Ministry of Healing, 495, 496 (1905).

Mind to Become One With His Mind—When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.—Christ’s Object Lessons, 312 (1900).

Chapter 22— The School and the Teacher

Awakening of Mental Powers—True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God’s method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them.

In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.—Education, 41 (1903).

Education to Impart Vitalizing Energy—It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind and soul with soul. It is only life that can beget life.—The Desire of Ages, 250 (1898).

The Highest Development of Mental Powers—It is right for the youth to feel that they must reach the highest 188development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity. It is not well to crowd the mind with studies that require intense application but that are not brought into use in practical life.—The Ministry of Healing, 449, 450 (1905).

Dangers of Some Schools—Many youth come forth from institutions of learning with morals debased and physical powers enfeebled, with no knowledge of practical life and little strength to perform its duties.

As I have seen these evils, I have inquired, Must our sons and daughters become moral and physical weaklings in order to obtain an education in the schools? This should not be; it need not be, if teachers and students will but be true to the laws of nature, which are also the laws of God. All the powers of mind and body should be called into active exercise that the youth may become strong, well-balanced men and women.—The Signs of the Times, June 29, 1882. (Fundamentals of Christian Education, 71.)

Education to Be Guarded—The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?—Testimonies for the Church 6:194 (1900).

God's Relation to Man to Be Made Plain—It is of the highest importance that every human being to whom God has given reasoning powers understand his relation to God. It is for his present and eternal good to inquire at every step, Is this the way of the Lord?...We need to call most earnestly upon every human being to compare 189his character with the law of God, the standard of character for all who would enter His kingdom, and become citizens of the heavenly country.—Manuscript 67, 1898.

The Highest Education—The science of a pure, wholesome, consistent Christian life is obtained by studying the Word of the Lord. This is the highest education that any earthly being can obtain. These are the lessons that the students in our schools are to be taught, that they may come forth with pure thoughts and clean minds and hearts, prepared to ascend the ladder of progress, and to practice the Christian virtues.—Manuscript 86, 1905.

Teacher's Habits Exert Influence—The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then can he mold the minds of his pupils, as well as instruct them in the sciences.

The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind that they may better know how to direct their powers and that they may be exercised to the very best account.—The Review and Herald, July 14, 1885.

Call Forth High Qualities of the Mind—The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lessons of 190self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind and how to direct the developing intellect, the growing thoughts and feelings of youth.—The Review and Herald, July 14, 1885.

To Be Inspired by the Holy Spirit—Dealing with human minds is the most delicate work that can be done, and teachers need to be inspired by the Spirit of God, that they may be able to do their work aright.—Manuscript 8, 1899.

Coping With Misdoings—Never educate them by giving publicity to the errors and misdoings of any scholar, for they will consider it a virtue in them to expose the wrongs of another. Never humiliate a scholar by presenting his grievances and mistakes and sins before the school: you cannot do a work more effectual to harden his heart and confirm him in evil than in doing this. Talk and pray with him alone, and show the same tenderness Christ has evidenced to you who are teachers. Never encourage any one student to criticize and talk of the faults of another. Hide a multitude of sins in every way possible by pursuing Christ's way to cure him. This kind of educating will be a blessing, made to tell in this life and stretching into the future immortal life.—Manuscript 34, 1893.

Fully Qualified to Deal With Human Minds—Every teacher needs Christ abiding in his heart by faith and to possess a true, self-denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct, but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities 191placed upon them, of educating these children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children to such a discipline is to leave scars and bruises upon the mind that will never be effaced.

If a teacher cannot be made to feel the responsibility and the carefulness he should ever reveal in dealing with human minds, his education has in some cases been very defective. In the home life the training has been harmful to the character, and it is a sad thing to reproduce this defective character and management in the children brought under his control.—Christian Education, 145 (1893). (Fundamentals of Christian Education, 260, 261.)

Responsibilities Not for the Inexperienced—The church school in Battle Creek is an important part of the vineyard to be cultivated. Well-balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds. This has been a mistake, and it has wrought evil upon the children and youth under their charge....

There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Anything like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating. And will this education be for the present good and future eternal good of the children and youth? There is the correct influence to be exerted upon them for their spiritual good.—Manuscript 34, 1893.

Counsel to a Quick-tempered Teacher—Every teacher has his own peculiar trait of character to watch lest Satan should use him as his agent to destroy souls 192by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ, His meekness, His lowliness of heart; then self will be hid in Christ, and he will meekly wear the yoke of Christ and consider he is dealing with His heritage.

I must state to you that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperiled and some lost. Evil tempers in the teachers, unwise movements, self-dignity have done a bad work. There is no form of vice, worldliness, or drunkenness that will do a more baleful work upon the character, embittering the soul, and setting in train evils that overbear good, than human passions not under the control of the Spirit of God. Anger, getting touched , stirred up, will never pay.

How many prodigals are kept out of the kingdom of God by the slovenly character of those who claim to be Christians. Jealousy, envy, pride, uncharitable feelings, self-righteousness, being easily provoked, thinking evil, harshness, coldness, lack of sympathy—these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing.—Letter 50, 1893.

Need Well-balanced Mind—The teachers who work in this part of the Lord's vineyard need to be self-possessed, to keep their temper and feelings under control and in subjection to the Holy Spirit. They should give evidence of having, not a one-sided experience, but a well-balanced mind, a symmetrical character.—Counsels to Parents, Teachers, and Students, 191 (1913).

Determination to Improve Important—A teacher's advantages may have been limited so that he may not 193possess as high literary qualifications as might be desirable; yet if he has true insight into human nature; if he has a genuine love for his work, an appreciation of its magnitude, and a determination to improve; if he is willing to labor earnestly and perseveringly, he will comprehend the needs of his pupils, and by his sympathetic, progressive spirit will inspire them to follow as he seeks to lead them onward and upward.—Education, 279 (1903).

Faculties of Mind Not Half Used—It is important that we should have intermediate schools and academies.... From home and abroad are coming many urgent calls for workers. Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. From the light God has given me, I know that we do not use the faculties of the mind half as diligently as we should in an effort to fit ourselves for greater usefulness.—Counsels to Parents, Teachers, and Students, 209 (1913).

Combine Natural With Spiritual and Reach for Highest Attainments—The natural and the spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that he is incapable of acquiring immortality through faith in Christ. The author of nature is the author of the Bible. Creation and Christianity have one God.

All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass,

making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto. The living witness for Christ, following on to know the Lord, shall know that His goings forth are prepared as the morning. "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7). By honesty and industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ, who is the perfect pattern of a complete man.—Special Testimonies On Education, 215, April 22, 1895. (Fundamentals of Christian Education, 375, 376.)

Correct Lessons Cannot Impress Minds Who Know Not the Truth of God's Word—But the fallen race will not understand. The science of nature is supposed to control the God of nature. Correct lessons cannot impress the minds of those who know not truth or the Word of God. When the heart and mind is submitted to God, when man is willing to be instructed as a little child, the science of education will be found in the Word of God. Higher education of the world has proved itself a farce. When teachers and students come down from their stilts and enter Christ's school to learn of Him, they will talk intelligently of higher education because they will understand that it is that knowledge which enables men to understand the essence of science.—Manuscript 45, 1898.

Visual Aids Needed—The use of object lessons, blackboards, maps, and pictures will be an aid in explaining these lessons and fixing them in the memory. Parents and teachers should constantly seek for improved methods.—Education, 186 (1903).

Avoid Too Great a Variety of Mental Food—God would have the mental faculties kept pure and clean. 195But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity.—Manuscript 15, 1898.

Study and Practical Life—It is not well to crowd the mind with a class of studies that require intense application and exertion but that are not brought into use in the practical life. An education of this kind will be a loss to the student, for these studies take away his desire and inclination for the studies which would fit him for usefulness and enable him to fulfill his appointed responsibilities as laborers together with God to help those whom he should by precept and example assist to secure immortality.—Manuscript 15, 1898.

Need for Practical Training—The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This

becomes the devil's workshop. Never can the life that is ignorant of the house we live in be an all-around life.—Letter 103, 1897.

Textbooks and Thought Patterns —With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of 196their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them but had accepted the words of the Divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve—to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables."—The Review and Herald, March 12, 1908.

Broad Principles of Bible to Control Concepts —Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters will find his mind will become dwarfed and enfeebled; he will lose the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—Letter 64, 1909.

Best Use of Parts Composing Human Machinery—Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by someone or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated, every youth kindly and interestedly 197inquired after, and his financial situation ascertained.

One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers, head, body, hands, and feet. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions and stop there; but we are to make the very best use of the various parts composing the human machinery—brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this.—Letter 103, 1897

Teachers Cooperate in Recreation—I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools often go out with their pupils while they are at play and teach them how to amuse themselves and are at hand to repress any disorder or wrong. Sometimes they take their scholars out and have a long walk with them. I like this; I think there

is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them.

I cannot in any way sanction the idea that children must feel that they are under a constant distrust and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show that they want them to be happy, and it will give the children confidence. They may be controlled by love, but not by following them at their meals and in their amusements with a stern, unbending severity.—Testimonies for the Church 5:653 (1889).

Manifest Confidence in Pupils—The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the 198little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind and will set to work influences that will counteract evil. Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.—Education, 289, 290 (1903).

Confidence of Pupils Essential—The teacher must have aptness for his work. He must have the wisdom and tact required in dealing with minds. However great his scientific knowledge, however excellent his qualifications in other lines, if he does not gain the respect and confidence of his pupils, his efforts will be in vain.—Education, 278, 279 (1903).

Helping the Backward and Unpromising—If you manifest kindness, love, tender thoughtfulness, to your students, you will reap the same in return. If teachers are severe, critical, overbearing, not sensitive of others' feelings, they will receive the same in return. A man who wishes to preserve his self-respect and dignity must be careful not to sacrifice the respect and dignity of others. This rule should be sacredly observed toward the dullest, the youngest, and most blundering scholars.

What God shall do with these apparently uninteresting youth, you do not know. God has accepted and chosen, in the past, just such specimens to do a great work for Him. His Spirit, operating upon the heart, has acted like an electric battery, arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm 199and tempest and the fiery ordeal of heat. God seeth not as man seeth, God judgeth not as man judgeth—He searcheth the heart.—Manuscript 2, 1881.

Dealing With the Dull Scholar—Teachers must consider that they are dealing with children, not men and women. They are children who have everything to learn, and it is much more

difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences while others are treated with exactitude and severity, it will create a state of confusion and insubordination.—Christian Education, 154 (1893). (Fundamentals of Christian Education, 269, 270.)

Schoolroom Atmosphere Affects Students—The religious life of a large number who profess to be Christians is such as to show that they are not Christians.... Their own hereditary and cultivated traits of character are indulged as precious qualifications when they are death-dealing in the influence over other minds. In plain, simple words they walk in the sparks of their own kindling. They have a religion subject to, and controlled by, circumstances. If everything happens to move in a way that pleases them and there are no irritating circumstances that call to the surface their unsubdued, unchristlike natures, they are condescending and pleasant and will be very attractive. When there are things that occur in the family or in their association with others which ruffle their peace and provoke their tempers, if they lay every circumstance before God and continue their request, supplicating His grace before they shall engage in their daily work as teachers, and know for themselves the power and grace and love of Christ abiding in their own hearts before entering upon their labors, angels of God are brought with them into the schoolroom.

But if they go in a provoked, irritated spirit into the schoolroom, the moral atmosphere surrounding their souls is leaving its impression upon the children who are under their care, and in the place of being fitted to instruct the children, they need one to teach them the lessons of Jesus Christ.—Christian Education, 149, 150 (1893) (Fundamentals of Christian Education, 265, 266.)

Patience and Adaptability Needed (counsel to a teacher)—You do not make a success as a teacher because you have not patience and adaptability. You do not know how to deal with human minds or how to impart knowledge in the best way. If your expectations are not met, you are impatient. You have had every advantage of education, but nevertheless, you are not a wise teacher. It is very disagreeable to you to inculcate ideas into dull minds. In your youth you needed discipline and training. But the spirit which you manifested under correction has spoiled your life.—Letter 117, 1901.

Parents to Cooperate With Teachers—A neglected field represents the neglected mind. Parents must come to view this master in a different light. They must feel it their duty to cooperate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a part to help them to rebel and to be disobedient and unkind and unlovable because of the spirit you develop.—Manuscript 34, 1893.

Responsibility of the Religious Community—There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. There should be fathers and mothers in Israel who will watch for their souls as they that must give account.

Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of His blood.—The Review and Herald, August 26, 1884. (Fundamentals of Christian Education, 89, 90.)

Meeting Obdurate Hearts and Perverse Dispositions—Our Redeemer had a broad comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage, for He loved children. The feeblest cry of human suffering never reached His ear in vain. And everyone who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to cooperate with God in restoring the moral image of God in every child. Jesus, precious Jesus—a whole fountain of love was in His soul.—Christian Education, 149 (1893). (Fundamentals of Christian Education, 265.)

Section 5—Life's Energizing Force

Chapter 23— Love— A Divine, Eternal Principle

Love, the Principle of Action—When the heavenly principle of eternal love fills the heart, it will flow out to others, ... because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections.—Testimonies for the Church 4:223 (1876).

Distinct From Any Other Principle—Pure love is simple in its operations and is distinct from any other principle of action.—Testimonies for the Church 2:136 (1868).

A Tender Plant to Be Cultivated and Cherished—Love is a tender plant, and it must be cultivated and cherished, and the roots of bitterness all have to be plucked up around it in order for it to have room to circulate, and then it will bring in under its influence all the powers of the mind, all the heart, so that we shall love God supremely and our neighbor as ourselves.—Manuscript 50, 1894. (Our High Calling, 173.)

Satan's Substitution—Selfishness for Love—Through disobedience man's powers were perverted, 206and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation and fill the earth with misery and desolation.—Counsels to Parents, Teachers, and Students, 33 (1913).

Love Springs Forth Spontaneously When Self Is Submerged—When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse but a decision of a sanctified will. It consists not in feeling but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere.—Letter 97, 1898 (The S.D.A. Bible Commentary 6:1100, 1101.)

Love Not an Impulse but a Divine Principle—Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. "We love Him, because He first loved us" (1 John 4:19). In the heart renewed by divine grace, love is the ruling principle of action.—The Acts of the Apostles, 551 (1911).

Love—Intellectual and Moral Strength—Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of

pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the 207sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate or produce this plant of heavenly growth which lives and flourishes only where Christ reigns.—Testimonies for the Church 2:135 (1868).

Love a Fragrant Atmosphere—Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us every person with whom we come in contact is consciously or unconsciously affected.—Christ's Object Lessons, 339 (1900).

Uproots Selfishness and Strife—The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, makes the connection perfect and bears to the world a testimony of the power of Christianity that cannot be controverted.... Then will selfishness be uprooted and unfaithfulness will not exist. There will not be strife and divisions. There will not be stubbornness in anyone who is bound up with Christ. Not one will act out the stubborn independence of the wayward, impulsive child who drops the hand that is leading him and chooses to stumble on alone and walk in his own ways.—Letter 110, 1893. (Our High Calling, 173.)

The Fruit of Pure Love—"Whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again" (verse 2). Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions.

We are not commanded to do to *ourselves* what we wish others to do unto us; we are to *do unto others* what we wish them to do to us under like circumstances. The measure we mete is always measured to us again....

The love of influence and the desire for the esteem of others may produce a well-ordered life and frequently a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure; the actions that flow from such a heart may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated, for its influence is divine.—Testimonies for the Church 2:136 (1868).

Love Makes Concessions—Christ's love is deep and earnest, flowing like an irrepressible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is

an abiding principle in the heart, it will make itself known, not only to those we hold most dear in sacred relationship but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy.—Manuscript 17, 1899. (The S.D.A. Bible Commentary 5:1140.)

Love Governs the Motives and Actions—The most careful attention to the outward proprieties of life is not sufficient to shut out all fretfulness, harsh judgment, and unbecoming speech. True refinement will never be revealed so long as self is considered as the supreme object. Love must dwell in the heart. A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his 209brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the entire being.—Gospel Workers, 123 (1915).

Love Favorably Interprets Another's Motives—Charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Corinthians 13:5). Christlike love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others.—The Acts of the Apostles, 319 (1911).

Love Sweetens the Entire Life—Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others....

This love is not contracted so as merely to include "me and mine" but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown.

If we love God with all the heart, we must love His children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness and unfit for heaven, where all is love and unity.—Testimonies for the Church 4:223, 224 (1876).

True Love Is Spiritual—Love, lifted out of the realm of passion and impulse, becomes spiritualized and is 210revealed in words and acts. A Christian must have a sanctified tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ.—Testimonies for the Church 5:335 (1885).

Love Lives on Action—Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful.

Wherever the power of intellect, of authority, or of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed with which to overcome evil were the wisdom and strength of love.—Testimonies for the Church 2:135, 136 (1868).

Evidences a New Principle of Life—When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil and that the grace of God subdues the selfishness inherent in the natural heart.—The Desire of Ages, 678 (1898).

Chapter 24— Love in the Home

Source of True Human Affection—Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expression of effusive friendship, are as chaff to the wheat.—Letter 63, 1896 (Sons and Daughters of God, 101.)

To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks.... Genuine love is a precious attribute of heavenly origin, which increases its fragrance in proportion as it is dispensed to others.—Manuscript 17, 1899. (Sons and Daughters of God, 101.)

Love Binds Heart to Heart—Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.... Let each give love rather than exact it.—The Ministry of Healing, 360, 361 (1905).

Affection May Be Pure but Shallow—Affection may be as clear as crystal and beauteous in its purity, yet it may be shallow because it has not been tested and tried. Make Christ first and last and best in everything. Constantly behold Him, and your love for Him will daily become deeper and stronger as it is submitted to the test of trial. And as your love for Him increases, your love for each other will grow deeper and stronger. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Corinthians 3:18).—Testimonies for the Church 7:46 (1902).

Love Cannot Exist Without Expression—As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold.... Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.—The Ministry of Healing, 360 (1905).

The Love Plant to Be Treated Tenderly—The precious plant of love is to be treated tenderly, and it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character.—Letter 50, 1893.

Loving Impulses Not to Be Stifled—Encourage the expression of love toward God and toward one another. The reason why there are so many hardhearted men and women in the world is that true affection has been regarded as weakness and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.—The Desire of Ages, 516 (1898).

Love Not Passion—Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. 213But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol.

In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage.—The Review and Herald, September 25, 1888. (Messages to Young People, 459.)

True Love Preparation for Successful Marriage—True love is a high and holy principle, altogether different in character from that love which is awakened by impulse and which suddenly dies when severely tested. It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practice self-denial and manifest kindness, courtesy, and Christian sympathy. Thus love will be kept warm in the heart, and he who goes out from such a household to stand at the head of a family of his own will know how to promote the happiness of her whom he has chosen as a companion for life.

Marriage, instead of being the end of love, will be only its beginning.—Patriarchs and Prophets, 176 (1890).

Love and Self-discipline Bind Family Together—Let parents seek, in their own character and in their homelife, to exemplify the love and beneficence of the heavenly Father. Let the home be full of sunshine. This will be worth far more to your children than lands or money. Let the home love be kept alive in their hearts, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. The members of the family do not all have the same stamp of character, and there will be frequent occasion for the exercise of patience and forbearance; but through love and 214self-discipline all may be bound together in the closest union.—Patriarchs and Prophets, 176 (1890).

Characteristics of True Love (counsel to an opinionated husband)—True, pure love is precious. It is heavenly in its influence. It is deep and abiding. It is not spasmodic in its manifestations. It is not a selfish passion. It bears fruit. It will lead to a constant effort to make your wife happy. If you have this love, it will come natural to make this effort. It will not appear to be forced. If you go out for a walk or to attend a meeting, it will be as natural as your breath to choose your wife to accompany you and to seek to make her happy in your society. You regard her spiritual attainments as inferior to your own, but I saw that God was better pleased with her spirit than with that possessed by yourself.

You are not worthy of your wife. She is too good for you. She is a frail, sensitive plant; she needs to be cared for tenderly. She earnestly desires to do the will of God. But she has a proud spirit and is timid, shrinking from reproach. It is as death to her to be the subject of observation or remark. Let your wife be loved, honored, and cherished, in fulfillment of the marriage vow, and she will come out of that reticent, diffident position which is natural to her.—Testimonies for the Church 2:416 (1870).

Soul Craves Higher Love—Your wife should make strong efforts to come out of her retired, dignified reserve and cultivate simplicity in all her actions. And when the higher order of faculties is aroused in you and strengthened by exercise, you will better understand the wants of women; you will understand that the soul craves love of a higher, purer order than exists in the low order of the animal passions. These passions have been strengthened in you by encouragement and exercise. If now in the fear of God you keep your body under, and seek to meet your wife with pure, elevated love, the wants of her nature will be met. Take her to your heart; esteem her highly.—Testimonies for the Church 2:415 (1870).

Love Finds Expression in Words and Deeds—L_____ needs to cultivate love for his wife, love that will find expression in words and deeds. He should cultivate tender affection. His wife has a sensitive, clinging nature and needs to be cherished. Every word of tenderness, every word of appreciation and affectionate encouragement, will be remembered by her and will reflect back in blessings upon her husband. His unsympathizing nature needs to be brought into

close contact with Christ, that that stiffness and cold reserve may be subdued and softened by divine love.

It will not be weakness or a sacrifice of manhood and dignity to give his wife expressions of tenderness and sympathy in words and acts; and let it not end with the family circle, but extend to those outside the family. L_____ has a work to do for himself that no one can do for him. He may grow strong in the Lord by bearing burdens in His cause. His affection and love should be centered upon Christ and heavenly things, and he should be forming a character for everlasting life.—Testimonies for the Church 3:530, 531 (1875).

The Little Acts Which Reveal True Love—Love can no more exist without revealing itself in outward acts than fire can be kept alive without fuel. You, Brother C, have felt that it was beneath your dignity to manifest tenderness by kindly acts and to watch for an opportunity to evince affection for your wife by words of tenderness and kind regard. You are changeable in your feelings and are very much affected by surrounding circumstances.... Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance, with sympathy, tenderness, and love. This will be better than expending money for medicines or physicians for your wife. It will be health to the body and strength to the soul.—Testimonies for the Church 1:695 (1868).
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Let patience, gratitude, and love keep sunshine in the heart though the day may be ever so cloudy.—The Ministry of Healing, 393 (1905).

Power of Parents' Example—The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions to the mother and the mother rendering respect and reverence to the father. It is by beholding love in their parents that children are led to obey the fifth commandment and to heed the injunction, "Children, obey your parents in the Lord: for this is right."—The Review and Herald, November 15, 1892. (The Adventist Home, 198, 199.)

Love of Jesus Mirrored in Parents—When the mother has gained the confidence of her children and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Saviour as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child faintly mirrors the love of Jesus for His faithful people.—The Signs of the Times, September 9, 1886, par. 11. (The Adventist Home, 199.)

Mother's Love Is Illustration of Love of Christ—As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour.—The Desire of Ages, 515 (1898).

Influence of Christian Home Never Forgotten—The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit and where God is glorified. The influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the 217atmosphere of such a home the children will learn to love both their earthly parents and their heavenly Father.—Manuscript 126, 1903. (The Adventist Home, 19.)

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character.... Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble.—Manuscript 16, 1899. (The Adventist Home, 19.)
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Chapter 25— Love and Sexuality in the Human Experience

Note: Ellen White lived and worked in a day when great restraint was exercised in speaking publicly or writing about sex and the sexual relationship between husbands and wives.

She was married to James White on August 30, 1846, after assuring herself through prayer that this was a proper step. It should be noted that she was well into her ministry, for she had for twenty months been the recipient of visions from the Lord. As a result of this union with James White she gave birth to four sons, born in 1847, 1849, 1854, and 1860.

It was in the 1860's—the decade of two basic health-reform visions (June 6, 1863, and December 25, 1865)—that Ellen G. White began to discuss matters relating to sex. Statements in later years provided some elaboration. In referring to sexual intercourse in marriage she employed such terms as "privilege of the marriage relation," "privilege of the family relation," "sexual privileges."

To gain an accurate and balanced concept of Ellen White's teaching in this delicate field, statement should be placed with statement. The balance revealed in many of the statements should be observed. Careful note should be taken of the meaning of the words employed.

Terms such as "passion" and "propensities" are at times used. These are often qualified by such words as *baser, animal, lustful, depraved, corrupt*. This strong language could lead some readers to assume that *all* passion is condemned and all sexual activity is evil. The following quotations would hardly sustain this:

Not only does God require you to control your thoughts, but also your passions and affections.... Passion and affection are powerful agents....Positively guard your thoughts, your passions, and

your affections. Do not degrade these to minister to lust. 219Elevate them to purity, devote them to God.—Testimonies for the Church 2:561, 564 (1870).

All animal propensities are to be subjected to the higher powers of the soul.—Manuscript 1, 1888. (The Adventist Home, 127.)

In the same context in which some of the strong terms referred to above are used, she urges that the passions are to be controlled by what she called "higher, nobler powers," "reason," "moral restraint," and "moral faculties." She writes of temperance and moderation and avoiding excess. In marriage those passions common to all human beings are to be subject to control, they are to be governed. Note again:

Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.—Healthful Living, 48.

Very few feel it to be a religious duty to govern their passions.... The marriage covenant covers sin of the darkest hue.... Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities.... Love is a pure and holy principle; but lustful passion will not admit of restraint and will not be dictated to or controlled by reason.—Testimonies for the Church 2:472, 473 (1870).

She writes of the marriage relation as a "sacred institution" which may be "perverted." She speaks of "sexual privileges" which "are abused." Again, it is not passion that is condemned, but "base" and "lustful" passion. And it is worth observing that Ellen White pictures the intimacy of marriage as a "privilege." Though she warned against gross sexual behavior in marriage, she wrote of a time when affections held in proper restraint can be "unfettered." Another enlightening statement is worthy of close examination:

In regard to marriage, I would say, read the word of God. Even in this time, the last days of this world's history, marriages take place among Seventh-day Adventists....We have, as a people, never forbidden marriage, except in cases where there were obvious reasons that marriage would be misery to both parties. And even then, we have only advised and counseled.—Letter 60, 1900.

At one time when because of the demands of the work in which she and her husband were engaged a half a continent separated them, she confided in a letter to James:

We feel every day a most earnest desire for a more sacred nearness to God. This is my prayer when I lie down, when I awake in the night, and when I arise in the morning, Nearer my God to Thee, nearer to Thee....

I sleep alone. This seems to be Mary's preference as well as mine. I can have a better opportunity for reflection and prayer. I prize my all to myself unless graced with your presence. I want to share my bed only with you.—Letter 6, 1876.

At no time did she participate in or condone teachings which called for a sort of platonic brother and sister relationship in marriage. When dealing with some who pressed teachings of this nature, Ellen White counseled against urging such views. To dwell on them, she wrote, opened the way for Satan to work "upon the imagination so that impurity" instead of purity would result.—Letter 103, 1894.

For every lawful, God-given privilege, Satan has a counterfeit to suggest. The holy, pure thought he seeks to replace with the impure. For the sanctity of married love he would substitute permissiveness, unfaithfulness, excess, and perversion; premarital sex, adultery, animalism in and outside of marriage, and homosexuality. All are referred to in this chapter.—Compilers.
(A) The Positive
(Words of Privilege and Counsel)

Jesus and the Family Relationship—Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway.—Manuscript 126, 1903. (The Adventist Home, 121.)

He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.—The Ministry of Healing, 356 (1905).

God's Purpose Fulfilled in Marriage—All who enter into matrimonial relations with a holy purpose—the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character and give it completeness—fulfill God's purpose for them.—Manuscript 16, 1899. (The Adventist Home, 99.)
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The Privilege of the Marriage Relation—They should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action.—Testimonies for the Church 2:380 (1870).

"the fortifications preserving sacred the privacy and privileges of the family relation."—Testimonies for the Church 2:90 (1868).

A Time When Affections May Be Unfettered—The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them.—AM 8, 1864. (Messages to Young People, 452.)

The Danger of Carrying the Lawful to Excess—There is in itself no sin in eating and drinking or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated and not carried to sinful excess....

In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world by becoming absorbed in the thoughts of marriage and in the marriage relation itself....

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world.—The Review and Herald, September 25, 1888.

Marriage No License for Giving Loose Rein to Lustful Passions—Very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice and therefore reason that marriage sanctifies the indulgence of the baser passions. Even 222men and women professing godliness give loose rein to their lustful passions and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life and enervates the entire system.

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions and thus lower themselves beneath the brute creation. They abuse the powers which God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course.—Testimonies for the Church 2:472 (1870).

The Delicate Balance Between Love and Lustful Passion—It is not pure love which actuates a man to make his wife an instrument to minister to his lust. It is the animal passions which clamor for indulgence.

How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it;... that it should be holy and without blemish" (Ephesians 5:25-27). This is the quality of love in the marriage relation which God recognizes as holy.

Love is a pure and holy principle, but lustful passion will not admit of restraint and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect.

Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster—base, low passion—assumes the delicate name of love.—Testimonies for the Church 2:473, 474 (1870).

Love Versus the Passion of the Natural Human Heart—Love ... is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown.—The Review and Herald, September 25, 1888. (The Adventist Home, 50.)

Dictates of Reason to Control—Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.—Healthful Living, No 2, 48, 1865. (Selected Messages 2:440.)

Keep Confidences Within the Sacred Family Circle—Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.—The Ministry of Healing, 361 (1905).

(B) The Negative

(Words of Restraint and Caution)

Marriage Not Designed to Cover Sensuality and Base Practices—God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation.—The Review and Herald, May 24, 1887.

Sexual Excesses Endangering Health and Life—It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of health and life....

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It may be necessary to humbly and affectionately urge, even at the risk of his displeasure, that she cannot debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being and that she cannot disregard this claim, for she will be held accountable in the great day of God.—Testimonies for the Church 2:475 (1870).

Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectively exhaust the vitality.—Testimonies for the Church 2:477 (1870).

Perversion of a Sacred Institution—Because they have entered into the marriage relation, many think that they may permit themselves to be controlled by animal passions. They are led on by Satan, who deceives them and leads them to pervert this sacred institution. He is well pleased with the low level which their minds take; for he has much to gain in this direction.

He knows that if he can excite the baser passions and keep them in the ascendancy, he has nothing to be troubled about in their Christian experience; for the moral and intellectual faculties will be subordinate, while the animal propensities will predominate and keep in the ascendancy; and these baser passions will be strengthened by exercise, while the nobler qualities will become weaker and weaker.—Testimonies for the Church 2:480 (1870).

The Abuse in Marriage of Sexual Privileges—The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused.

Men are corrupting their own bodies, and the wife has become a bed servant to their inordinate, base lusts until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life.—Manuscript 14, 1888.

Prenatal Influences—Satan seeks to debase the minds of those who unite in marriage that he may stamp his own hateful image upon their children....

He can mold their posterity much more readily than he could the parents, for he can so control the minds of the parents that through them he may give his own stamp of character to their children. Thus many children are born with the animal passions largely in the ascendancy, while the moral faculties are but feebly developed. These children need the most careful culture to bring out, strengthen, and develop the moral and intellectual powers, that these may take the lead.—Testimonies for the Church 2:480 (1870).

The Degrading Process—The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine or to degrade those formed in the image of God to the brutal or the satanic.

By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin which he once loathed will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers and bring them in subjection to grosser passions.

Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things.—Testimonies for the Church 2:478, 479 (1870).
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Counsel to Women—I write with a distressed heart that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared.

These things, if allowed, deaden the moral senses and blind the mind so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted and who need all the help they can get from those associated with them.

By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and a becoming dignity, much evil might be avoided.—Manuscript 4a, 1885. (The Adventist Home, 331, 332.)

Women as Tempters—Shall not the women professing the truth keep strict guard over themselves lest the least encouragement be given to unwarrantable familiarity? They may close many a door of temptation if they will observe at all time strict reserve and propriety of deportment.—Testimonies for the Church 5:602 (1889).

Women are too often tempters. On one pretense or another they engage the attention of men, married or unmarried, and lead them on till they transgress the law of God, till their usefulness is ruined, and their souls are in jeopardy.—Testimonies for the Church 5:596 (1889).

Sympathetic Pastor—Be men of God, on the gaining side. Knowledge is within the reach of all who desire it. God designs the mind shall become strong, thinking deeper, fuller, clearer. Walk with God as did Enoch; *make God your counselor and you cannot but make improvement....*
There are men who claim to keep God's commandments, who will visit the flock of God under their charge and lead unwary souls into a train of thought that results in shameless liberties and familiarities....

He will, as he visits families, begin to inquire the secrets of their married life. Do they live happily with their husbands? Do they feel that they are appreciated? Is there harmony in their married life? And thus the unsuspecting woman is led on by these ensnaring questions to open her secret life, her disappointments, her little trials and grievances, to a stranger as the Catholics do to their priests.

Then this sympathizing pastor puts in a chapter of his own experience; that his wife was not the woman of his choice; that there is no real affinity between them. He does not love his wife. She does not meet his expectations. The barrier is thus broken down, and women are seduced. They believe their life is one great disappointment, and this shepherd has great sympathy for his flock. Lovesick sentimentalism is encouraged, and the mind and soul is spoiled of its purity, if this kind of work does not result in the breaking of the seventh commandment.

Polluted thoughts harbored become habit, and the soul is scarred and defiled. Once do a wrong action and a blot is made which nothing can heal but the blood of Christ; and if the habit is not turned from with firm determination, the soul is corrupted and the streams flowing from this defiling fountain corrupt others. His influence is a curse. God will certainly destroy all those who continue this work....

We must be elevated, ennobled, sanctified. We may have strength in Jesus to overcome; but when the character is lacking in purity, when sin has become a part of the character, it has a bewitching power that is equal to the intoxicating glass of liquor. The power of self-control and reason is overborne by practices that defile the whole being; and if these sinful practices are continued, the brain is enfeebled, diseased, and loses its balance.—Letter 26d, 1887.
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Men, Women, and Youth Involved in Moral Depravity—The moral dangers to which all, both old and young, are exposed are daily increasing. Moral derangement, which we call depravity, finds ample room to work, and an influence is exerted by men, women, and youth professing to be Christians that is low, sensual, devilish.—Letter 26d, 1887.

Satan is making masterly efforts to involve married men and women and children and youth in impure practices. His temptations find acceptance in many hearts, because they have not been elevated, purified, refined, and ennobled by the sacred truth which they claim to believe. Not a few have been low and vile in thought and common in talk and deportment so that when Satan's temptations come, they have no moral power to resist them and fall an easy prey.—Letter 26d, 1887. (In Heavenly Places, 199.)

The Downward Steps—Satan's constant temptations are designed to weaken man's government over his own heart, to undermine his power of self-control. He leads man to break the bands which connect him in holy, happy union with his Maker.

Then, when he is disconnected from God, passion obtains control over reason, and impulse over principle, and he becomes sinful in thought and action, his judgment is perverted, his reason seems to be enfeebled, and he needs to be restored to himself by being restored to God by a correct view of himself in the light of God's word.—Letter 24, 1890.

Avoid Reading, Seeing, and Hearing Impurity—Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without 229will awaken evils within, and the soul will wander in darkness.—The Acts of the Apostles, 518 (1911).

You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work.—Testimonies for the Church 2:561 (1870).

Salacious Novels and Pornography—Impure pictures have a corrupting influence. Novels are eagerly perused by many, and as the result, their imagination becomes defiled.

In the cars, photographs of females in a state of nudity are frequently circulated for sale. These disgusting pictures are also found in daguerrean saloons , and are hung upon the walls of those who deal in engravings. This is an age when corruption is teeming everywhere.

The lust of the eye and corrupt passions are aroused by beholding and by reading.... The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions. Then follow sins and crimes which drag beings formed in the image of God down to a level with the beasts, sinking them at last in perdition. Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers.—Testimonies for the Church 2:410 (1870).

The Mind the Determining Factor—Said Paul, "With my mind serve I the law of God." Becloud this mind through indulgence of animal appetite and passions, and the moral powers are weakened so that the sacred and common are placed upon a level.—Letter 2, 1873.

Masturbation —Youth and children of both sexes engage in moral pollution and practice this disgusting, soul-and-body-destroying vice.

Many professed Christians are so benumbed by the same practice that their moral sensibilities cannot be aroused to understand that it is sin, and that if continued its sure results will be utter

shipwreck of body and mind. Man, the noblest being upon the earth, formed in the image of God, transforms himself into a beast! He makes himself gross and corrupt.

Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name.
Some who make high profession do not understand the sin of self-abuse and its sure results. Long-established habit has blinded their understanding. They do not realize the exceeding sinfulness of this degrading sin, which is enervating the system and destroying their brain nerve power.

Moral principle is exceedingly weak when it conflicts with established habit. Solemn messages from heaven cannot forcibly impress the heart that is not fortified against the indulgence of this degrading vice. The sensitive nerves of the brain have lost their healthy tone by morbid excitation to gratify an unnatural desire for sensual indulgence. The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life.

Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.—Testimonies for the Church 2:347 (1870).

Some children begin to practice self-pollution in their infancy; and as they increase in years the lustful passions grow with their growth and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys, and boys that of the girls. Their deportment is not reserved and modest. They are bold and forward and take indecent liberties. The habit of self-abuse has debased their minds and tainted their souls.—Testimonies for the Church 2:481 (1870).

Sexual Activity Before Marriage (counsel to a Seventh-day Adventist youth)—Few temptations are more dangerous or more fatal to young men than the temptation to sensuality, and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity....

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God’s commandments. I ask you, Have you not broken them?

How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush.... No young man should do as you have done to N, unless married to her; and I was much surprised to see that you did not sense this matter more keenly.

Why I write now is to implore you for your soul's sake to dally with temptation no longer. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God....

You have spent hours of the night in her company because you were both infatuated.... In the name of the Lord, cease your attention to N or marry her.... You might as well marry her as to be in her society and conduct yourselves as only man and wife should conduct themselves toward each other....

If through the period of your life you wish to enjoy the 232society of N as you now appear to enjoy it and be fascinated with it, why not go a step farther than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company? ... Your acts and conversation are offensive to God.—Letter 3, 1879.

Sodom's Dissolute Morals—We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom and which brought upon her the wrath of God, even to her utter destruction.—The Review and Herald, July, 1873. (The S.D.A. Bible Commentary 4:1161.)

Sins of the Antediluvians and of Sodom on the Increase—Everywhere are seen wrecks of humanity, neglected family altars, broken-up families. There is a strange abandonment of principle, a lowering of the standard of morality; the sins are fast increasing which caused the judgments of God to be poured upon the earth in the Flood and in the destruction of Sodom by fire.—Testimonies for the Church 5:601 (1889).

Invading the Church Today—Impurity is today widespread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker....

The sins that destroyed the antediluvians and the cities of the plain exist today—not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in His sight, you would be filled with shame and terror.—Testimonies for the Church 5:218 (1882).

Shutting the Eyes to Light—Indulgence of the baser passions will lead very many to shut their eyes to the light, 233for they fear that they will see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less.

Why do not men and women read and become intelligent upon these things which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for and preserve in the best condition for His service and glory. Your bodies are not your own.—Testimonies for the Church 2:352 (1885).

(C) Balance and Victory

(Words of Promise and Hope)

Sincere Repentance and Determined Effort Necessary—Those who corrupt their own bodies cannot enjoy the favor of God until they sincerely repent, make an entire reform, and perfect holiness in the fear of the Lord.—An Appeal to Mothers, 29 (1864).

The only hope for those who practice vile habits is to forever leave them if they place any value upon health here and salvation hereafter. When these habits have been indulged in for quite a length of time, it requires a determined effort to resist temptation and refuse the corrupt indulgence.—An Appeal to Mothers, 27 (1864).

Control the Imagination—The imagination must be positively and persistently controlled if the passions and affections are made subject to reason, conscience, and character.—Testimonies for the Church 2:562 (1870).

Subordinated to God's Will—All who have any true sense of what is embraced in being a Christian know that the followers of Christ are under obligation as His disciples to bring all their passions, their physical powers and mental faculties into perfect subordination to His 234will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave their corrupt habits and choose the service of Christ.—An Appeal to Mothers, 9, 10 (1864). (Child Guidance, 445, 446.)

Thoughts a Crucial Factor—Impure thoughts lead to impure actions. If Christ be the theme of contemplation, the thoughts will be widely separated from every subject which will lead to impure acts. The mind will strengthen by dwelling upon elevating subjects. If trained to run in the channel of purity and holiness, it will become healthy and vigorous. If trained to dwell upon spiritual themes, it will naturally take that turn. But this attraction of the thoughts to heavenly things cannot be gained without the exercise of faith in God and an earnest, humble reliance upon Him for that strength and grace which will be sufficient for every emergency.—Testimonies for the Church 2:408 (1870).

The Sin of Fantasying—You are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are, in a degree, as guilty before God as if your thoughts were carried into action. All that prevents the action is the lack of opportunity.—Testimonies for the Church 2:561 (1870).

Bring the Thoughts Under Control—You should control your thoughts. This will not be an easy task; you cannot accomplish it without close and even severe effort....

Not only does God require you to control your thoughts, but also your passions and affections. Your salvation depends upon your governing yourself in these things. Passion and affection are powerful agents. If misapplied, if set in operation through wrong motives, if misplaced, they are powerful to accomplish your ruin and leave you a miserable wreck, without God and without hope.—Testimonies for the Church 2:561 (1870).
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Harbored Thoughts Become Habit—Polluted thoughts harbored become habit, and the soul is scarred and defiled. Once do a wrong action and a blot is made which nothing can heal but the blood of Christ; and if the habit is not turned from with firm determination, the soul is corrupted, and the streams flowing from this defiling fountain corrupt others.—Letter 26d, 1887. (In Heavenly Places, 197.)

Thoughts Rightly Controlled—We need to place a high value upon the right control of our thoughts, for such control prepares the mind and soul to labor harmoniously for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. Our improvement in moral purity depends on right thinking and right acting....

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptations.—Letter 123, 1904 (In Heavenly Places, 164.)

Diet an Important Factor—It cannot be too often repeated that whatever is taken into the stomach affects not only the body but ultimately the mind as well. Gross 236and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions so that reason and conscience are overborne by the sensual impulses. It is difficult, and often well-nigh impossible, for one who is intemperate in diet to exercise patience and self-control.—Christian Temperance and Bible Hygiene, 134, 1890. (Child Guidance, 461.)

Meat Excites and Strengthens Lower Passions—Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. Grains and fruits prepared free from grease and in as natural a condition as possible should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health.—Testimonies for the Church 2:352 (1869).

Put Temptation to Death—The lower passions have their seat in the body and work through it. The words *flesh* or *fleshly* or *carnal lusts* embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin.

The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.—Manuscript 1, 1888. (The Adventist Home, 127, 128.)

Exchange Impure Suggestions for Pure, Elevating Thoughts—The mind must be kept meditating upon 237pure and holy subjects. An impure suggestion must be dismissed at once, and pure, elevating thoughts, holy contemplation, be entertained, thus obtaining more and more knowledge of God by training the mind in the contemplation of heavenly things. God has simple means open to every individual case, sufficient to secure the great end, the salvation of the soul.

Resolve to reach a high and holy standard; make your mark high; act with earnest purpose, as did Daniel, steadily, perseveringly, and nothing that the enemy can do will hinder your improvement. Notwithstanding inconveniences, changes, perplexities, you may constantly advance in mental vigor and moral power.—Letter 26d, 1887. (In Heavenly Places, 197.)

Don't Create an Emergency—Every unholy passion must be kept under the control of sanctified reason through the grace abundantly bestowed of God in every emergency. But let no arrangement be made to create an emergency, let there be no voluntary act to place one where he will be assailed with temptation or give the least occasion for others to think him guilty of indiscretion.—Letter 18, 1891.

Keep Away From the Brink—Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul's interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished....

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and 238unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous but will be respected by all the good and pure, and it may be written in the Lamb's book of life.—Manuscript 4a, 1885. (Medical Ministry, 143, 144.)

Satan or Christ in Control—When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize. He is directly opposed to God in his tastes, views, preferences, likes and dislikes, choice of things and pursuits; there is no relish for what God loves or approves but a delight in those things which He despises....

If Christ is abiding in the heart, He will be in all our thoughts. Our deepest thoughts will be of Him, His love, His purity. He will fill all the chambers of the mind. Our affections will center about Jesus. All our hopes and expectations will be associated with Him. To live the life we now live by faith in the Son of God, looking forward to and loving His appearing, will be the soul's highest joy. He will be the crown of our rejoicing.—Letter 8, 1891. (In Heavenly Places, 163.)

A Lifelong Vigilance—As long as life shall last there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God.—Letter 8b, 1891. (The S.D.A. Bible Commentary 2:1032.)

God Is Preparing a People—God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth because they are not sanctified by it. The truth 239must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid....

God is purifying a people to have clean hands and pure hearts to stand before Him in the judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us will be partakers of the divine

nature, having escaped, not participated in, the corruptions that are in the world through lust.—The Review and Herald, May 24, 1887.

Chapter 26— Brotherly Love

Love for Others Brings Joy—I would say to my brethren everywhere: Cultivate the love of Christ! It should well up from the soul of the Christian like streams in the desert, refreshing and beautifying, bringing gladness, peace, and joy into his own life and into the lives of others.—Testimonies for the Church 5:565 (1889).

Example of Unselfish Love Irresistible—The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church.—Testimonies for the Church 5:167, 168 (1882).

Self May Obscure Love—Love is an active principle; it keeps the good of others continually before us, thus restraining us from inconsiderate actions lest we fail of our object in winning souls to Christ. Love seeks not its 241own. It will not prompt men to seek their own ease and indulgence of self. It is the respect we render to *I* that so often hinders the growth of love.—Testimonies for the Church 5:124 (1882).

Humility Outgrowth of Love—Love vaunteth not itself. It is a humble element; it never prompts a man to boast, to exalt himself. Love for God and for our fellowmen will not be revealed in acts of rashness or lead us to be overbearing, faultfinding, or dictatorial. Love is not puffed up. The heart where love reigns will be guided to a gentle, courteous, compassionate course of conduct toward others, whether they suit our fancy or not, whether they respect us or treat us ill.—Testimonies for the Church 5:123, 124 (1882).

True Love Self-effacing—The devotion which God requires reveals itself in unfeigned love for the souls for whom Christ gave His life. Christ dwelling in the heart will be manifested by the love which He enjoins upon His disciples. His true children will prefer others to themselves. They do not seek for the lion's share at any time or in any place, because they do not look upon their talents as superior to those of their brethren. When this is indeed the case, the sign will be given in a revelation of the love which Christ manifested for the souls of men—an unselfish, unfeigned love, which preferred the welfare of others before His own.—Manuscript 121, 1899.

Love Transforms Character—To those who know not the truth, let the love of Jesus be presented, and it will work like leaven for the transformation of character.—Testimonies for the Church 8:60 (1904).

Selfish Love—God would have His children realize that in order to glorify Him their affection must be given to those who most need it.... No selfishness in look, word, or deed is to be manifested when dealing with those of like precious faith, ... whether they be high or low, rich or poor. The love that gives kind words to only a few, 242while others are treated with coldness and indifference, is not love but selfishness. It will not in any way work for the good of souls or the glory of God. Our love is not to be sealed up for special ones, to the neglect of others. Break the bottle, and the fragrance will fill the house.—Manuscript 17, 1899. (Our High Calling, 231.)

Ability No Substitute for Love—Talk, Pharisaism, and self-praise are abundant; but these will never win souls to Christ. Pure, sanctified love, such love as was expressed in Christ's lifework, is as a sacred perfume. Like Mary's broken box of ointment, it fills the whole house with fragrance. Eloquence, knowledge of truth, rare talents, mingled with love, are all precious endowments. But ability alone, the choicest talents alone, cannot take the place of love.—Testimonies for the Church 6:84 (1900).

Liberality a Proof of Love—The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us His goods; He has given us His pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable.—The Review and Herald, May 15, 1900.

Giving Genuine Love a Sign of Discipleship—No matter how high the profession, he whose heart is not filled with love for God and his fellowmen is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his 243zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.—The Acts of the Apostles, 318, 319 (1911).

The Heart in Which Love Rules—The heart in which love rules will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others.—Testimonies for the Church 5:168, 169 (1882).

The activity of Satan's army, the danger that surrounds the human soul, calls for the energies of every worker. But no compulsion shall be exercised. Man's depravity is to be met by the love, the patience, the long-suffering of God.—Testimonies for the Church 6:237 (1900).

Corrects Peculiarities—When man is a partaker of the divine nature, the love of Christ will be an abiding principle in the soul, and self and its peculiarities will not be exhibited.—Testimonies for the Church 6:52 (1900).

Only Love of Christ Can Heal—Only the love that flows from the heart of Christ can heal. Only he in whom that love flows, even as the sap in the tree or as the blood in the body, can restore the wounded soul.—Education, 114 (1903).

Prepares for Every Eventuality—Everyone who truly loves God will have the spirit of Christ and a fervent love for his brethren. The more a person's heart is in communion with God, and the more his affections are centered in Christ, the less will he be disturbed by the roughness and hardships he meets in this life.—Testimonies for the Church 5:483, 484 (1889).

Brotherhood Never Gained Through Compromise—Those who love Jesus and the souls for whom He has died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord they surrender truth, lest in warding off division they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model and become pure in spirit and action they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual.... That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony.—The Review and Herald, January 16, 1900.

Divine Love Impartial—Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life.—Testimonies for the Church 7:225 (1902).

Enfolds Human Brotherhood in God's Embrace—Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God.—Letter 10, 1897 (The S.D.A. Bible Commentary 5:1140, 1141.)

Your Love for Souls Measures Your Love for God—The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the lives of His followers. We are called "so to walk, even as He walked."... It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now.... We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God....

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were coworkers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ.—The Review and Herald, January 9, 1900.

Perfect Love in the Church, the Aim of Christ—Jesus could have flashed bright beams of light on the darkest mysteries of science, but He would not spare a moment from teaching the knowledge of the science of salvation. His time, His knowledge, His faculties, His life itself, were appreciated only as the means of working out the salvation of the souls of men. O what love, what matchless love!

Contrast our tame, lifeless, half-paralyzed efforts with the work of the Lord Jesus. Listen to His words, to His prayer to the Father, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" (John 17:26). What language is this! How deep, how broad, how full! The Lord Jesus desires to shed abroad His love 246through every member of the body, His church, that the vitality of that love may circulate through every part of the body and dwell in us as it dwells in Him. The Lord then can love fallen man as He does His own Son; and He declares that He will be satisfied with nothing less than this in our behalf.—Manuscript 11, 1892.

Chapter 27— God's Love

God Is Love—"God is love" (1 John 4:16). His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity" (Isaiah 57:15), whose "ways are everlasting" (Habakkuk 3:6), changeth not. With Him "is no variableness, neither shadow of turning" (James 1:17).

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings....

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.—Patriarchs and Prophets, 33 (1890).

God's Love Demonstrated in Nature—Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. 248It is God who supplies the daily needs of all His creatures....

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God and to His desire to make His children happy.—Steps to Christ, 9, 10 (1892).

Commandments Based on Principle of Love—The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellowman; and all based upon the great fundamental principle of love.—Patriarchs and Prophets, 305 (1890).

Jesus and the Law of Sympathetic Love—The law of God was changeless in its character, and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation.

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall that which he could not gain in heaven before his fall. He would have received all that he asked for. We know that he did not.... The law ... remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience....

Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor.... He bore the cross of self-denial and self-sacrifice for us, that we might have life, eternal life. Will we bear the cross for Jesus?— Letter 110, 1896 (KH 289.)

Sensitive, Loving Nature of Christ—His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary He made the great sacrifice of Himself in behalf of all men that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of His Son....

Love for a lost world was manifested every day, in every act of His life. Those who are imbued by His spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, Holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature.—The Youth's Instructor, August 16, 1894. (That I May Know Him, 288.)

God's Love a Living Spring—The love of God is something more than a mere negation; it is a positive and active principle, a living spring, ever flowing to bless others. If the love of Christ dwells in us, we shall not only cherish no hatred toward our fellows, but we shall seek in every way to manifest love toward them.—Thoughts from the Mount of Blessing, 58 (1896).

Universe Expresses God's Love—Would that everyone could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." The entire universe gives expression to this love and to God's unbounded benevolence.

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, "Behold, what manner of love the Father hath bestowed 250upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John 3:1). How much the Father loved us we can never compute. There is no standard with which to compare it.—Letter 27, 1901

Satan Responsible for Conception of a Harsh, Stern God—Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—Steps to Christ, 11 (1892).

Love Between the Father and the Son a Type—However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth me, and I know the Father" (John 10:14, RV). What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the man that is my fellow" (Zechariah 13:7)—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!—The Desire of Ages, 483 (1898).
God loves the followers of Christ as He loves His only-begotten Son.—Manuscript 67, 1894.

Christ's Love Is a Vitalizing, Healing Energy—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, 251that crush the life-forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 (1905).

Reviewing God's Love—Thank God for the bright pictures which He has presented to us. Let us group together the blessed assurances of His love that we may look upon them continually: The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite God, and having endured the divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.—Steps to Christ, 118 (1892).

Love Makes Our Heaven—It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of His life on earth, of His sacrifice for us; we think of His work in heaven as our advocate, of the mansions He is preparing for those who love Him; and we can but exclaim, "Oh, the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore.—The Review and Herald, May 6, 1902.

God's Love Infinite, Exhaustless—All the paternal love which has come down from generation to generation 252through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.—Testimonies for the Church 5:740 (1889).

God's Love Progressive—The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.—The Great Controversy, 678 (1911).

Section 6—Selfishness and Self-respect

Chapter 28— Self-respect

Developing Self-respect—If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief in, and appreciation of, them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become are a help we cannot ourselves fully appreciate.—Letter 50, 1893. (Fundamentals of Christian Education, 280.)

Respect for the Dignity of Man as Man—Wherever principle is not compromised, consideration of others will lead to compliance with accepted customs; but true courtesy requires no sacrifice of principle to conventionality. It ignores caste. It teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood.—Education, 240 (1903).

Maintain Self-respect—Some with whom you are brought in contact may be rough and uncourteous, but do not, because of this, be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the 256most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has roused every faculty to vigorous action. The Lord saw in these rough, unhewn stones precious material, which would stand the test of storm and heat and pressure. God does not see as man sees. He does not judge from appearances, but searches the heart and judges righteously.—Gospel Workers, 122, 123 (1915).

Conscientiousness Engenders Self-respect—Men of principle need not the restriction of locks and keys; they do not need to be watched and guarded. They will deal truly and honorably at all times—alone, with no eye upon them, as well as in public. They will not bring a stain upon their souls for any amount of gain or selfish advantage. They scorn a mean act. Although no one else might know it, they would know it themselves, and this would destroy their self-respect. Those who are not conscientious and faithful in little things would not be reformed, were there laws and restrictions and penalties upon the point.—Testimony for the Physicians and Helpers of the Sanitarium 1879, 62. (Counsels on Health, 410.)

Self-respect Must Be Firmly Cherished—Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve. One act of familiarity, one indiscretion, may jeopardize the soul by opening the door to temptation and thus weakening the power of resistance.—Health, Philanthropic, and Medical Missionary Work 1896, 28. (Counsels on Health, 295.)

Respect for Others Measured by Self-respect—Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves.—Testimonies for the Church 6:53 (1900).
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By Wrong Habits the Student Destroys Self-respect—By wrong habits he loses his power of self-appreciation. He loses self-control. He cannot reason correctly about matters that concern him most closely. He is reckless and irrational in his treatment of mind and body. By wrong habits he makes of himself a wreck. Happiness he cannot have, for his neglect to cultivate pure, healthful principles places him under the control of habits that ruin his peace. His years of taxing study are lost, for he has destroyed himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He is ruined for this life and for the life to come. By acquiring earthly knowledge he thought to gain a treasure, but by laying his Bible aside he sacrificed a treasure worth everything else.—Christ's Object Lessons, 108, 109 (1900).

Impatient Words Injure Self-respect—Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance.—The Review and Herald, February 27, 1913; (Messages to Young People, 327.)

Parents Never to Forfeit Self-respect by Thoughtless Words—Let not one word of fretfulness, harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.... Let there be peace, pleasant words, and cheerful countenances.—Letter 28, 1890. (Child Guidance, 219.)

Self-respect Destroyed by Masturbation —The effect of such debasing habits is not the same upon all minds. There are some children who have the moral powers largely developed, who, by associating with children that practice self-abuse, become initiated into this vice. The effect upon such will be too frequently to make them melancholy, irritable, and jealous; yet such may not lose their respect for religious worship and may not show special infidelity in regard to spiritual things. They will at times suffer keenly from feelings of remorse, and will feel degraded in their own eyes and lose their self-respect.—Testimonies for the Church 2:392 (1870).

Do Not Destroy Self-respect—When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say,

"Before giving him my confidence, I will wait to see whether he will hold out." Often this very distrust causes the tempted one to stumble.—The Ministry of Healing, 167, 168 (1905).

Self-support Increases Self-respect—Those who are endeavoring to reform should be provided with employment. None who are able to labor should be taught to expect food and clothing and shelter free of cost. For their own sake, as well as for the sake of others, some way should be devised whereby they may return an equivalent for what they receive. Encourage every effort toward self-support. This will strengthen self-respect and a noble independence. And occupation of mind and body in useful work is essential as a safeguard against temptation.—The Ministry of Healing, 177 (1905).

Ownership Aids Poor to Gain Self-respect—The sense of being owners of their own homes would inspire them with a strong desire for improvement. 259They would soon acquire skill in planning and devising for themselves; their children would be educated to habits of industry and economy, and the intellect would be greatly strengthened. They would feel that they are men, not slaves, and would be able to regain to a great degree their lost self-respect and moral independence.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 165, 166, 1886. (The Adventist Home, 373.)

Self-culture and Dignity—It is important for ministers of Christ to see the necessity of self-culture in order to adorn their profession and maintain a becoming dignity. Without mental training they will certainly fail in everything they undertake.—Testimonies for the Church 2:500, 501 (1870).

Beware of Self-pity—We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord. "Seekest thou great things for thyself? seek them not" (Jeremiah 45:5).—The Ministry of Healing, 476 (1905).

Christ Restores Self-respect—It should not be difficult to remember that the Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying, "Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?" And He will answer, "I will take them. 'With everlasting kindness will I have mercy on thee.' I will take your sins and will give you peace. Banish no longer your self-respect; for I have bought you with the price of My own blood. You are Mine. Your weakened will I will strengthen. Your remorse for sin I will remove."— Letter 2, 1914 (Testimonies to Ministers and Gospel Workers, 519, 520.)

Counsel to One Who Had Lost Self-respect—Jesus loves you, and He has given me a message for you. His 260great heart of infinite tenderness yearns over you. He sends you the message that you may recover yourself from the snare of the enemy. You may regain your self-

respect. You may stand where you regard yourself, not as a failure, but as a conqueror, in and through the uplifting influence of the Spirit of God. Take hold of the hand of Christ and do not let it go.—Letter 228, 1903. (Medical Ministry, 43.)

Cultivate Self-respect—It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience and before men and angels.... It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame or remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). While we should not think of ourselves more highly than we ought, the Word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part.—The Review and Herald, March 27, 1888. (Our High Calling, 143.)

Chapter 29— Dependence and Independence

(A) Dependence Upon God, Not Man

Dependence Upon God Is Absolute—God would have every soul for whom Christ has died become a part of the vine, connected with the parent stock, drawing nourishment from it. Our dependence on God is absolute and should keep us very humble; and because of our dependence on Him, our knowledge of Him should be greatly increased. God would have us put away every species of selfishness and come to Him, not as the owner of ourselves, but as the Lord's purchased possession.—Special Testimonies for Ministers and Workers 8, 1897, 8,9. (Testimonies to Ministers and Gospel Workers, 324, 325.)

Depend Upon God, Not Man—God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them 262under his rule. He can control humanity.—The Ministry of Healing, 242, 243 (1905).

Make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are and change the order of things.... In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands—soul, body, and spirit—and resolve to be His loving, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit; ... then you will see heavenly things clearly.—Manuscript 24, 1891. (Sons and Daughters of God, 105.)

Make God Your Counselor—In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be but make him a subject of your prayers. We have all erred on this point. The minister of Christ is like other men. True, he bears more sacred responsibilities than a common businessman, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction to do his work with exactitude and success, giving full proof of his ministry. There are those who are ignorant of the way of life and salvation, and these will find in the godly minister one who will teach them what they shall do to be saved.

Those who know how to pray, who know what are the invitations of the gospel of Christ, who know the immutability of His promises, show dishonor to God when they lay their burden upon finite men. It is right, always, to counsel together. It is right to converse together. It is right to make the difficulties that present themselves in any enterprise plain before your brethren and your minister. But do not so greatly dishonor God as to depend on man for wisdom. Seek God for the wisdom that cometh from above. Ask your fellow laborers to pray with you, 263and the Lord will fulfill His word, "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20).—Manuscript 23, 1899.

(B) Dependence and Independence in Working Relationships

One Man's Mind—It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power.—The Review and Herald, August 7, 1894.

To Grow in Efficiency—God is the ruler of His people, and He will teach those who give their minds to Him how to use their brains. As they employ their executive ability, they will grow in efficiency. The Lord's heritage is made up of vessels large and small, but each one has his individual work. The mind of one man, or the minds of two or three men, are not to be depended on as certain to be safe for all to follow. Let all look to God, trust in Him, and believe fully in His power. Yoke up with Christ and not with men, for men have no power to keep you from falling.—Letter 88, 1896.

Counsel to an Executive—Your dependence must be in God. You are not to let other men empty their minds into your mind. You are not to allow them by their persuasions to lead you into false paths. Put your trust wholly in Him who declares, "I will never leave thee, nor forsake thee" (Hebrews 13:5).—Letter 92, 1903.

Dependence Upon God Builds Confidence—When men cease to depend upon men, when they make God 264their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble and our confidence in one another altogether

too meager.—Special Testimonies for Ministers and Workers 3, 1895, 48. (Testimonies to Ministers and Gospel Workers, 214.)

Self-dependence Leads to Temptation—By earnest prayer and dependence upon God, Solomon obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings only rendered him a more effective agent of the adversary of souls.—The Great Controversy, 509 (1911).

Dependence on Others May Mean Immaturity—Men who ought to be as true in every emergency as the needle to the pole have become inefficient by their efforts to shield themselves from censure and by evading responsibilities for fear of failure. Men of giant intellect are babes in discipline because they are cowardly in regard to taking and bearing the burdens they should. They are neglecting to become efficient. They have too long trusted one man to plan for them and to do the thinking which they are highly capable of doing themselves in the interest of the cause of God. Mental deficiencies meet us at every point.

Men who are content to let others plan and do their thinking for them are not fully developed. If they were left to plan for themselves, they would be found judicious, close-calculating men. But when brought into connection with God's cause, it is entirely another thing to them; they lose this faculty almost altogether. They are content to remain as incompetent and inefficient as though others must do the planning and much of the thinking for them. Some men appear to be utterly unable to hew out a path for themselves. Must they ever rely upon others to do their planning and their studying, and to be mind and judgment for them? God is ashamed of such soldiers. He 265is not honored by their having any part to act in His work while they are mere machines.—Testimonies for the Church 3:495, 496 (1875).

Independent Men Are Needed—Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost any place if necessity requires is not the man for this time.

Men whom God will connect with His work are not limp and fiberless, without muscle or moral force of character. It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God. These men should not become discouraged if circumstances and surroundings are the most unfavorable. They should not give up their purpose as a complete failure until they are convinced beyond a doubt that they cannot do much for the honor of God and the good of souls.—Testimonies for the Church 3:496 (1875).

Unsanctified Independence Springs From Selfishness—The evils of self-esteem and an unsanctified independence, which most impair our usefulness and which will prove our ruin if

not overcome, spring from selfishness. “Counsel together” is the message which has been again and again repeated to me by the angel of God. By influencing one man’s judgment, Satan may endeavor to control matters to suit himself. He may succeed in misleading the minds of two persons; but when several consult together, there is more safety. Every plan will be more closely criticized; every advance move more carefully studied. Hence there will be less danger of precipitate, ill-advised moves, which would bring confusion, perplexity, and defeat. In union there is strength. In division there is weakness and defeat.—Testimonies for the Church 5:29, 30 (1882).

(C) Independence of Spirit

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The Hazards of Personal Independence—Ever remember what is due to our Christian profession as God’s peculiar people; and beware lest in the exercise of personal independence your influence may work against the purposes of God, and you, through Satan’s devices, become a stumbling block, directly in the way of those who are weak and halting. There is danger of giving our enemies occasion to blaspheme God and heap scorn upon believers in the truth.—Testimonies for the Church 5:477, 478 (1889).

Independence of Spirit—There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God.—The Acts of the Apostles, 163, 164 (1911).

Concert of Action—One point will have to be guarded, and that is individual independence. As soldiers in Christ’s army, there should be concert of action in the various departments of the work.... Each laborer should act with reference to the others. Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements.—Testimonies for the Church 5:534, 535 (1889).

Self-sufficiency Exposes Us to Wiles of Satan—We are living amid the perils of the last days, and if we 267have a spirit of self-sufficiency and independence, we shall be exposed to the wiles of Satan and be overcome.—Testimonies for the Church 3:66 (1872).

(D) Moral Independence

The Law of Mutual Dependence—We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent

upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor.—Patriarchs and Prophets, 534, 535 (1890).

Duty to Obey Individual Religious Convictions—Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be—parental, filial, conjugal, or social—the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.—The Great Controversy, 597 (1911).

Individual Judgment Stifled—Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.—The Great Controversy, 597 (1911).

Independently to Stand for Right—It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship.—Testimonies for the Church 5:78 (1882).

Moral Independence When Opposing the World—Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent.—The Review and Herald, January 9, 1894. (Fundamentals of Christian Education, 289.)

Moral Independence a Virtue—Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age but stand in moral independence, making no compromise with its corrupt and idolatrous practices.—Testimonies for the Church 5:78 (1882.)

(E) Independence of Mind

True Independence Not Stubbornness—True independence of mind is not stubbornness. It leads the youth to form their opinions on the Word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it is a virtue to parade the faults of professed Christians and then scoff at religion, morality, and virtue, real

independence 269of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the caviler to the one who influences him, the adversary of God and man, and to resist him in the person of his agent.—The Review and Herald, August 26, 1884. (Fundamentals of Christian Education, 88, 89.)

Individual Independence Needed—There are men who flatter themselves that they might do something great and good if they were only circumstanced differently, while they make no use of the faculties they already have by working in the positions where Providence has placed them. Man can make his circumstances, but circumstances should never make the man. Man should seize circumstances as his instruments with which to work. He should master circumstances, but should never allow circumstances to master him. Individual independence and individual power are the qualities now needed. Individual character need not be sacrificed, but it should be modulated, refined, elevated.—Testimonies for the Church 3:496, 497 (1875).

How Far to Go in Independence—God would have His people disciplined and brought into harmony of action that they may see eye to eye and be of the same mind and of the same judgment. In order to bring about this state of things, there is much to be done.... The Lord would not have us yield up our individuality. But what man is a proper judge of how far this matter of individual independence should be carried? ...

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to unity and humility: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of 270one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—Testimonies for the Church 3:360 (1875).

God's Power Our Dependence—Brethren, I entreat you to move with an eye single to the glory of God. Let His power be your dependence, His grace your strength. By study of the Scriptures and earnest prayer seek to obtain clear conceptions of your duty, and then faithfully perform it. It is essential that you cultivate faithfulness in little things, and in so doing you will acquire habits of integrity in greater responsibilities. The little incidents of everyday life often pass without our notice, but it is these things that shape the character. Every event of life is great for good or for evil. The mind needs to be trained by daily tests that it may acquire power to stand in any difficult position. In the days of trial and of peril you will need to be fortified to stand firmly for the right, independent of every opposing influence.—Testimonies for the Church 4:561 (1881).
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Chapter 30— Selfishness and Self-centeredness

By Nature We Are Self-centered—Naturally we are self-centered and opinionated. But when we learn the lessons that Christ desires to teach us, we become partakers of His nature; henceforth we live His life. The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet.—The Ministry of Healing, 157, 158 (1905).

Selfishness Contracts the Intellect—Selfish interest must ever be made subordinate; for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy, for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.—Manuscript 21, 1899.

Selfishness the Cause of Human Guilt—Selfishness is the want of Christlike humility, and its 272existence is the bane of human happiness, the cause of human guilt, and it leads those who cherish it to make shipwreck of faith.—Letter 28, 1888.

Confuses the Senses—Today, as in Christ's day, Satan rules the minds of many. Oh, that his terrible, fearful work could be discerned and resisted! Selfishness has perverted principles, selfishness has confused the senses and clouded the judgment. It seems so strange that notwithstanding all the light that is shining from God's blessed Word, there should be such strange ideas held, such a departure from the spirit and practice of truth.

The desire to grasp large wages, with a determination to deprive others of their God-given rights, has its origin in Satan's mind, and by their obedience to his will and way men place themselves under his banner. Little dependence can be placed on those that have been taken in this snare, unless they are thoroughly converted and renovated; for they have been leavened by wrong principles which they could not perceive were deleterious in their effect.—Special Testimonies for Ministers and Workers 8, February 6, 1896, 26. (Testimonies to Ministers and Gospel Workers, 392, 393.)

Talk Less of Self (counsel to one who was overbearing and dictatorial)—Let your heart be softened and melted under the divine influence of the Spirit of God. You should not talk so much about yourself, for this will strengthen no one. You should not make yourself a center and imagine that you must be constantly caring for yourself and leading others to care for you. Get your mind off from yourself into a more healthy channel. Talk of Jesus, and let self go; let it be submerged in Christ, and let this be the language of your heart: "I live; yet not I, but Christ

liveth in me" (Galatians 2:20). Jesus will be to you a present help in every time of need. He will not leave you to battle with the powers of darkness alone. Oh, no; He has laid help upon One that is mighty to save to the uttermost.—Testimonies for the Church 2:320, 321 (1869).
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Beware of Self-sympathy—Cease sympathizing with yourself, and remember the world's Redeemer. Consider the infinite sacrifice He has made in behalf of man, and think of His disappointment that after He has made such a sacrifice in man's behalf, man should choose to ally himself with those who hate Christ and righteousness and should become one with them in the indulgence of perverted appetite, thus bringing eternal ruin to his soul.—Testimonies for the Church 5:508 (1889).

Living for Self Dishonors God—The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He cannot work through them, for they would misrepresent Him before those who are ignorant of the truth.... God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride.—Manuscript 24, 1904. (Selected Messages 1:87.)

Self-complacency Indicates Spiritual Need—Some are not willing to do self-denying work. They show real impatience when urged to take some responsibility. "What need is there," say they, "of an increase of knowledge and experience?"

This explains it all. They feel that they are "rich, and increased with goods, and have need of nothing," while Heaven pronounces them poor, miserable, blind, and naked. To these the True Witness says, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:17, 18). Your very self-complacency shows you to be in need of everything. You are spiritually sick and need Jesus as your physician.—Testimonies for the Church 5:265 (1882).

Dangers in Self-flattery—It is difficult for us to understand ourselves, to have a correct knowledge of our own 274characters. The Word of God is plain, but often there is an error in applying it to one's self. There is liability to self-deception and to think its warnings and reproofs do not mean me. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). Self-flattery may be construed into Christian emotion and zeal. Self-love and confidence may give us assurance that we are right when we are far from meeting the requirements of God's Word.—Testimonies for the Church 5:332 (1885).

Ruinous Influence of Self-exaltation on Mind—So deep is the impression of self-exaltation in the human heart, so great the desire for human power, that with many mind and heart and soul become absorbed with the idea of ruling and commanding. Nothing can destroy this ruinous

influence upon the human mind but seeking the Lord for heavenly eyesight. Only the power of divine grace can make man understand his true position and accomplish for him the work essential to be wrought in the heart.—Letter 412, 1907.

Avoiding Extremes of Self-confidence (counsel to an executive)—If you form too high an opinion of yourself, you will think that your labors are of more real consequence than they are, and you will plead individual independence which borders on arrogance. If you go to the other extreme and form too low an opinion of yourself, you will feel inferior and will leave an impression of inferiority which will greatly limit the influence that you might have for good. You should avoid either extreme. Feeling should not control you; circumstances should not affect you. You may form a correct estimate of yourself, one which will prove a safeguard from both extremes. You may be dignified without vain self-confidence; you may be condescending and yielding without sacrificing self-respect or individual independence, and your life may be of great influence with those in the higher as well as the lower walks of life.—Testimonies for the Church 3:506 (1875).

Self-centeredness Fosters Disease (a personal message)—Your efforts should be earnest and thorough and persevering in order for you to succeed. You must learn as a follower of Christ to control every expression of fretfulness and passion. Your mind is too much centered upon yourself. You talk too much of yourself, of your infirmities of body.

Your own course is daily bringing upon you disease through your own wrong habits. The apostle entreats his brethren to consecrate their bodies to God. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1, 2).—Letter 27, 1872.

Self-centeredness Affects Perception (another personal message)—You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel’s message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.—Manuscript 32, 1896. (Selected Messages 2:115).

The Grace of Self-forgetfulness to Be Taught Every Child—One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an 276unconscious grace. Of all excellences of character this is one of

the most beautiful, and for every true lifework it is one of the qualifications most essential.—Education, 237 (1903).

Self-forgetfulness the Basis of True Greatness—It was not enough for the disciples of Jesus to be instructed as to the nature of His kingdom. What they needed was a change of heart that would bring them into harmony with its principles. Calling a little child to Him, Jesus set him in the midst of them; then tenderly folding the little one in His arms, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The simplicity, the self-forgetfulness, and the confiding love of a little child are the attributes that Heaven values. These are the characteristics of real greatness.—The Desire of Ages, 437 (1898).

Self-expiation the Principle of Prayer in False Religions—The heathen looked upon their prayers as having in themselves merit to atone for sin. Hence the longer the prayer the greater the merit. If they could become holy by their own efforts, they would have something in themselves in which to rejoice, some ground for boasting. This idea of prayer is an outworking of the principle of self-expiation which lies at the foundation of all systems of false religion. The Pharisees had adopted this pagan idea of prayer, and it is by no means extinct in our day, even among those who profess to be Christians. The repetition of set, customary phrases when the heart feels no need of God is of the same character as the "vain repetitions" of the heathen.—Thoughts from the Mount of Blessing, 86 (1896).

No Self-assertion in the Life of Christ—In His life no self-assertion was to be mingled. The homage which the world gives to position, to wealth, and to talent was to be foreign to the Son of God. None of the means that men employ to win allegiance or to command homage was the Messiah to use. His utter renunciation of 277self was foreshadowed in the words: "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench."—Prophets and Kings, 692, 693 (1917).

God's Remedy for Selfishness and Self-exaltation—There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother.

The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord.

As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God's great goodness and of the favor and tenderness of

earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil-thinking and evilspeaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.—The Desire of Ages, 650, 651 (1898).

Chapter 31 – Problems of Youth

Youth Are Receptive and Hopeful—The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to His call.—Testimonies for the Church 6:471 (1900).

Youth Must Choose Life Destiny—By the thoughts and feelings cherished in early years every youth is determining his own life history. Correct, virtuous, manly habits formed in youth will become a part of the character and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.—The Signs of the Times, October 11, 1910. (Child Guidance, 196.)

Training That Produces Mental and Moral Weakness—The severe training of youth—without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform— 282will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by the harsh discipline of parents and teachers.—Testimonies for the Church 3:133 (1872).

The Mind to Be Educated to Rule the Life—Children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master and are trained to be submissive to him. The master is mind, judgment, and will for his beast. A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle; their wills have been controlled by another, and the mind has not been called out, that it might expand and strengthen by exercise. They have not been directed and disciplined with respect to their peculiar constitutions and capabilities of mind to put forth their strongest powers when required. Teachers should not stop here but should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise and carried forward from one degree of strength to another, that the mind may attain due proportions.—Testimonies for the Church 3:132 (1872).

Many Incapable of Thinking for Themselves—There are many families of children who appear to be well trained while under the training discipline; but 283when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule—not allowed to think and act for themselves in those things in which it was highly proper that they should—that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own.

And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.—Testimonies for the Church 3:132, 133 (1872).

The Results of Controlling Through Force or Fear—Those parents and teachers who boast of having complete control of the minds and wills of the children under their care would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear. These are almost wholly unprepared to share in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course and yield to the power of temptation. They do not make this life a success, and the same deficiencies are seen in their religious life.—Testimonies for the Church 3:133, 134 (1872).

Discipline Which Stimulates and Strengthens—Beyond the discipline of the home and the school, all have to meet the stern discipline of life. How to meet this wisely is a lesson that should be made plain to every child and to every youth. It is true that God loves us, that He is working for our happiness, and that, if His law had 284always been obeyed, we should never have known suffering; and it is no less true that in this world—as the result of sin—suffering, trouble, burdens, come to every life. We may do the children and the youth a lifelong good by teaching them to meet bravely these troubles and burdens. While we should give them sympathy, let it never be such as to foster self-pity. What they need is that which stimulates and strengthens rather than weakens.—Education, 295 (1903).

Reaction to Ironclad Rules—Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these ironclad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do. When giving caution or reproof to the youth, do it as one who has a special interest in them. Let them see that you have an earnest desire for them to make a good record in the books of heaven.—Letter 67, 1902.

Hard for Youth to Bear Burdens—The young can exert a powerful influence if they will give up their pride and selfishness and devote themselves to God; but as a general thing they will not bear burdens for others. They have to be carried themselves. The time has come when God requires a change in this respect. He calls upon young and old to be zealous and repent. If they continue in their state of lukewarmness, He will spew them out of His mouth. Says the True Witness, "I know thy works." Young man, young woman, your works are known, whether they be good or whether they be evil. Are you rich in good works? Jesus comes to you as a counselor: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18).—Testimonies for the Church 1:485 (1867).

Thoughts Become Habits—We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man "thinketh in his heart, so is he" (Proverbs 23:7). The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 (1905).

Sad Examples From History—The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the gospel, how widely different might have been his history.

It is said that Hume, the skeptic, was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Erelong he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity.—The Signs of the Times, October 11, 1910. (Child Guidance, 196.)

The Influence of Reading —Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love 286stories. Supply their place with books that will help the youth to put into their character building the very best material—the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return.—Counsels to Parents, Teachers, and Students, 133 (1913).

Mind Takes Level of Things It Observes—The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence than the most earnest efforts in studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and His revealed truth are exalted.—The Review and Herald, August 21, 1888. (Fundamentals of Christian Education, 130.)

Value of Personal Religious Experience—God should be the highest object of our thoughts. Meditating upon Him and pleading with Him elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness.

Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and transactions of life. Nothing will be entertained, no 287business engaged in, which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort.

We must do something ourselves. No one else can do our work. None but ourselves can work out our salvation with fear and trembling. This is the very work which the Lord has left for us to do.—Testimonies for the Church 2:505, 506 (1870).

Youth Need Discipline of Labor—And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to

the securing of a strong and active mind and a noble character.—Patriarchs and Prophets, 601 (1890).

Idleness Is a Sin—The idea that ignorance of useful employment is an essential characteristic of the true gentleman or lady is contrary to the design of God in the creation of man. Idleness is a sin, and ignorance of common duties is the result of folly, which afterlife will give ample occasion to bitterly regret.—The Signs of the Times, June 29, 1882. (Fundamentals of Christian Education, 75.)

Training in Domestic Duties Not to Be Neglected—In childhood and youth practical and literary training should be combined. Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in the little things that they can do. Their minds should be trained to think, their 288memories taxed to remember their appointed work; and in the training to habits of usefulness in the home they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets, receiving the haphazard education that so many receive. Parents who love their children in a sensible way will not permit them to grow up with lazy habits and ignorant of how to do home duties.—Counsels to Parents, Teachers, and Students, 149 (1913).

What Every Woman Should Know—Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman's elevated sphere and of her rights, yet they themselves fall far below the true sphere of woman.

It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children....

It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.—The Signs of the Times, June 29, 1882. (Fundamentals of Christian Education, 75.)

When Women Failed to Train Mind—Woman professing godliness generally fail to train the mind. They leave it uncontrolled, to go where it will. This is a great 289mistake. Many seem to have no mental power. They have not educated the mind to think; and because they have not done this, they suppose they cannot. Meditation and prayer are necessary to a growth in grace.

Why there is no more stability among women is because of so little mental culture, so little reflection. Leaving the mind in a state of inaction, they lean upon others to do the brain work, to plan, and think, and remember for them, and thus grow more and more inefficient. Some need to discipline the mind by exercise. They should force it to think. While they depend upon someone to think for them, to solve their difficulties, and they refuse to tax the mind with thought, the inability to remember, to look ahead and discriminate, will continue. Efforts must be made by every individual to educate the mind.—Testimonies for the Church 2:187, 188 (1868).

Women's Dress an Index of the Mind—Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within. It does not require intellect or a cultivated mind to overdress. The very fact that women can hang upon their persons such an amount of needless articles of clothing shows that they cannot have time to cultivate their intellects and store their minds with useful knowledge.—Manuscript 76, 1900.

Need for Purity in Thought and Action—I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement but for a purpose. There are souls to save.—The Review and Herald, November 10, 1885. (Evangelism, 495.)

Masturbation Debases the Mind —Some children begin to practice self-pollution in their infancy; and as they increase in years, the lustful passions grow with their growth and strengthen with their strength. Their minds are not at rest. Girls desire the society of boys, and boys that of the girls. Their deportment is not reserved and modest. They are bold and forward, and take indecent liberties. The habit of self-abuse has debased their minds and tainted their souls. Vile thoughts, and the reading of novels, love stories, and vile books excite their imagination, and just such suit their depraved minds.

They do not love work, and when engaged in labor they complain of fatigue; their backs ache, their heads ache. Is there not sufficient cause? Are they fatigued because of their labor? No, no! Yet the parents indulge these children in their complaints and release them from labor and responsibility. This is the very worst thing that they can do for them. They are thus removing almost the only barrier that prevents Satan from having free access to their weakened minds. Useful labor would in some measure be a safeguard from his decided control of them.—Testimonies for the Church 2:481 (1870).

The Youth Will Use Energies—Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt

their own spirituality and prove an injury to those with whom they associate.—Gospel Workers, 211 (1915).

Youth Need Activity—The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control and thus are led to engage in the rude, unmanly sports that 291disgrace so many schools and colleges and even to plunge into scenes of actual dissipation. Many of the youth who left their homes innocent are corrupted by their associations at school.—The Signs of the Times, June 29, 1882, (Fundamentals of Christian Education, 72.)

Respond to Suggestion—No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others. Naturally enthusiastic and impressible, the young are quick to respond to suggestion. In planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom. A double benefit will result. That which the pupils seek to beautify they will be unwilling to have marred or defaced. A refined taste, a love of order, and a habit of caretaking will be encouraged; and the spirit of fellowship and cooperation developed will prove to the pupils a lifelong blessing.—Education, 212, 213 (1903).

Sometimes Fail to See God as a Loving Father—The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead them to find happiness in worldly amusements and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls.—Testimonies for the Church 1:501 (1867).

Diseased Imaginations Misrepresent God—There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through life because of their sins; all they can 292see is an offended God of justice. Christ and His redeeming power through the merits of His blood they fail to see. Such have not faith. This class are generally those who have not well-balanced minds.

Through disease transmitted to them from their parents and an erroneous education in youth, they have contracted wrong habits which injure the constitution and the brain, causing the moral organs to become diseased and making it impossible for them to think and act rationally upon all points. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul.—Testimonies for the Church 1:501, 502 (1867).

Need for Restraint—Always act from principle, never from impulse. Temper the natural impetuosity of your nature with meekness and gentleness. Indulge in no lightness or trifling. Let no low witticism escape your lips. Even the thoughts are not to be allowed to run riot. They must be restrained, brought into captivity to the obedience of Christ. Let them be placed upon holy things. Then, through the grace of Christ, they will be pure and true.—The Ministry of Healing, 491 (1905).

Keeping Sentimentalism Out of the Life—You are now in your student's life; let your mind dwell upon spiritual subjects. Keep all sentimentalism apart from your life. Give to yourself vigilant self-instruction and bring yourself under self-control. You are now in the formative period of character; nothing with you is to be considered trivial or unimportant which will detract from your highest, holiest interest, your efficiency in the preparation to do the work God has assigned you.

Preserve ever simplicity of action but make your standard high for the harmonious manifestation and improvement of your mental faculties. Be determined to correct every fault. Hereditary tendencies may be overcome—the quick, violent outbursts of temper so 293changed that these manifestations will be, through the grace of Christ, entirely overcome. We are, individually, to consider that we are in God's workshop.—Letter 23, 1893.

Facing the Need for Counsel—The young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.—Testimonies for the Church 3:133 (1872).

The Highest Training Expected—The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.—Christ's Object Lessons, 333, 334 (1900).

The Mind Ever Active—The mind will never cease to be active. It is open to influences, good or bad. As the human countenance is stamped by the sunbeam on the polished plate of the artist, so are thoughts and impressions stamped on the mind of the child; and whether these impressions are of the earth earthy or moral and religious, they are well-nigh ineffaceable.

When reason is awakening, the mind is most susceptible, and so the very first lessons are of great importance. 294These lessons have a powerful influence in the formation of character. If they are of the right stamp, and if, as the child advances in years, they are followed up with patient perseverance, the earthly and the eternal destiny will be shaped for good. This is the word of the Lord: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).—Special Testimonies On Education, 71, c1897. (Counsels to Parents, Teachers, and Students, 143.)

Youth the Time of Opportunity—The hearts of youth are now like impressible wax, and you may lead them to admire the Christian character; but in a few years the wax may become granite.—The Review and Herald, February 21, 1878. (Fundamentals of Christian Education, 51.)

It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions; and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is and that which is to come.—The Youth's Instructor, October 25, 1894. (Sons and Daughters of God, 78.)

Chapter 32— Infatuation and Blind Love

Courtship—Good Common Sense Needed—The youth trust altogether too much to impulse. They should not give themselves away too easily or be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.—The Review and Herald, January 26, 1886. (Messages to Young People, 450.)

Noblest Traits to Be Developed—The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed.—Manuscript 4a, 1885. (Medical Ministry, 141.)

Pure Affection More Heavenly Than Earthly—Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctioned affection, worthy of the followers of Jesus Christ, exalting in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in

courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God unless it is after the exalted Scriptural principle.—Manuscript 4a, 1885. (Medical Ministry, 141.)

Danger of Late Hours—The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer love-sick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.—Testimonies for the Church 3:44, 45 (1872).

Infatuation a Poor Ground for Marriage—These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done.—The Review and Herald, September 25, 1888. (The Adventist Home, 56.)

Counterfeit Love Uncontrollable—That love which has no better foundation than mere sensual gratification 297will be headstrong, blind, and uncontrollable. Honor, truth, and every noble, elevated power of the mind are brought under the slavery of passions. The man who is bound in the chains of this infatuation is too often deaf to the voice of reason and conscience; neither argument nor entreaty can lead him to see the folly of his course.—The Signs of the Times, July 1, 1903. (The Adventist Home, 51.)

Unsanctified Love Misleads—Unsanctified human affection always misleads, for it beckons in other paths than the way God has pointed out.—Letter 34, 1891.

Repetition of Sin Lessens Powers of Resistance—He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest.—Patriarchs and Prophets, 268 (1890).

Passion Destroys Everything—The words of Christ should ever be borne in mind: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank" (Luke 17:26, 27). Appetite bears sway over mind and conscience in this age. Gluttony, winebibbing, liquor drinking, tobacco using prevail, but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth.

"They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (verse 27). We see the same manifestation now in

regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. A satanic power seems to take possession of them. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions bear down 298everything before them, until the die is cast. Untold misery is the result of this state of things, and God is dishonored. The marriage vow covers every kind of lustful abomination. Shall there not be a decided change in reference to this matter?— Letter 74, 1896. (Special Testimony to the Managers and Workers in our Institutions 1898, 22.)

Blind Love Affects Every Faculty—Every faculty of those who become affected by this contagious disease—blind love—is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize.

With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of lovemaking is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life.

Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation; but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.—Testimonies for the Church 5:110, 111 (1882).

Early Teenage Love—Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty.

The young boys are likewise left to have their own way. They have scarcely entered their teens before they 299are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.—Testimonies for the Church 2:460 (1870).

Clandestine Courtships—The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents and should be constantly learning in the school of Christ to be meek and lowly of

heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church.

A young man who enjoys the society and wins the friendship of a young lady, unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the Word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.—The Review and Herald, January 26, 1886. (Fundamentals of Christian Education, 101, 102.)

Not to Trifle With Hearts—To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget 300all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions.—The Review and Herald, November 4, 1884. (The Adventist Home, 57.)

Talk of Subjects Upon Which Minds Run—With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.—Testimonies for the Church 2:460 (1870).

Why Youth Prefer Company of Youth—Why the young feel more liberty when the older ones are absent is: they are with those of their kind. Each thinks he is as good as the other. All fail of the mark but measure themselves by themselves, and compare themselves among themselves, and neglect the only perfect and true standard. Jesus is the True Pattern. His self-sacrificing life is our example.—Testimonies for the Church 1:154, 155 (1857).

A Young Lady Counseled to Guard the Affections—You are altogether too free with your affections and would, if left to your own course of action, make a lifelong mistake. Do not sell yourself at a cheap market. Do not be free with any gentleman student. Consider that you are preparing to do a work for the Master, that in order to act well your part, and render back the talents to Him who has given them to you, and to hear the precious commendation from His lips, "Well done, good and faithful servant" (Matthew 25:23), you must take heed and not be careless of your associations.

In order to act your part in the service of God you must go forth with the advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste and your imagination chastened and refined and all your aspirations made pure by habitual self-control. You need to move from high, elevated motives. Gather all the efficiency you can, making the most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance wheel in judicious counsel. Do not despise advice.—Letter 23, 1893.

Discipline Yourself—You will be inclined to accept the attention of those who are your inferiors in everything. You must be made wiser through the grace of Christ. You must consider every step in the light that you are not your own; you are bought with a price. May the Lord be your Counselor. Do nothing to impair or cripple your efficiency. Deal faithfully with yourself; with painstaking effort discipline yourself. The grace of Jesus Christ will help you at every step if you will be teachable and considerate.

I write you this now, and will write again erelong, for as the mistake of your past life has been set before me, I dare not withhold most earnest entreaties that you hold yourself strictly to discipline....
Be not led astray into any false paths and do not show a preference for the society of young men, for you will not only injure your own reputation and future prospects, but you will raise hopes and expectations in the minds of those to whom you show preference, and they will become as if bewitched with love-sick sentimentalism and spoil their student life. You and they are at the school for the purpose of obtaining an education to qualify you in intellect and character for greater usefulness in this life and for the future immortal life. Make no mistake in 302receiving attentions or giving encouragement to any young man. The Lord has designated that He has a work for you to do. Let it be your motive to answer the mind and will of God, and not to follow your own inclination and be bound up in future destiny with cords like bands of steel.—Letter 23, 1893

Wrong Attachments Can Impair Mental Powers (counsel to a girl of eighteen)—You have no right to place your affections on any young man without your father's and your mother's full sanction. You are but a child, and for you to show a preference for any young man without the full knowledge and sanction of your father is to dishonor him. Your attachment to this young man is robbing you of a peaceful mind and of healthful sleep. It is filling your mind with foolish fancies and with sentimentalism. It is retarding you in your studies and is working serious evil to your mental and physical powers. If opposed, you become irritable and low spirited.—Letter 9, 1904.

School Regulations—The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as

is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings.

Our own college at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.—The Signs of the Times, March 2, 1882. (Fundamentals of Christian Education, 62.)

Factors of Age, Conditions, and Turn of Mind—In all our dealings with students, age and character must be taken into account. We cannot treat the young and the old just alike. There are circumstances under which men and women of sound experience and good standing may be granted some privileges not given to the younger students. The age, the conditions, and the turn of mind must be taken into consideration. We must be wisely considerate in all our work. But we must not lessen our firmness and vigilance in dealing with students of all ages or our strictness in forbidding the unprofitable and unwise association of young and immature students.—Counsels to Parents, Teachers, and Students, 101 (1913).

Perils of Infatuation—Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age.

In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.—Testimonies for the Church 5:110 (1882).

When Human Loves Come First—With many, the love for the human eclipses the love for the divine. They take the first step in backsliding by venturing to disregard the Lord's express command; and complete apostasy is too often the result. It has ever proved a dangerous thing for men to carry out their own will in opposition to the requirements of God. Yet it is a hard lesson for men to learn that God means what He says. As a rule, those who choose for their friends and companions, persons who reject Christ and trample upon God's law eventually become of the same mind and spirit.—The Signs of the Times, May 19, 1881. (Sons and Daughters of God, 165.)

Mixed Marriages—If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting—where God meets with His people—in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union?—Testimonies for the Church 3:44 (1872).

Marriage of Christians With Unbelievers—There is in the Christian world an astonishing, alarming indifference to the teaching of God's Word in regard to the marriage of Christians with unbelievers. Many who profess to love and fear God choose to follow the bent of their own minds rather than take counsel of Infinite Wisdom. In a matter which vitally concerns the happiness and well-being of both parties for this world and the next, reason, judgment, and the fear of God are set aside, and blind impulse, stubborn determination, is allowed to control.

Men and women who are otherwise sensible and conscientious close their ears to counsel; they are deaf to the appeals and entreaties of friends and kindred and of the servants of God. The expression of a caution or warning is regarded as impertinent meddling, and the friend who is faithful enough to utter a remonstrance is treated as an enemy. All this is as Satan would have it. He weaves his spell about the soul, and it becomes bewitched, infatuated. Reason lets fall the reins of self-control upon the neck of lust; unsanctified passion bears sway, until, too late, the victim awakens to a life of misery and bondage. This is not a picture drawn by the imagination but a recital of facts. God's sanction is not given to unions which He has expressly forbidden.—Testimonies for the Church 5:365, 366 (1885).

Definition of an Unbeliever—Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of Heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction.—Testimonies for the Church 5:364 (1885).

The Forbidden Ground of Unholy Fancies (counsel to a minister)—You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables and has shown you charming pictures of one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children.

Satan is working stealthily, untiringly, to effect your downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. He hopes to lead you into the mazes of spiritualism. He hopes to wean your affections from your wife and to fix them upon another woman. He desires that you will allow your mind to dwell upon this woman until through unholy affection she becomes your god.

The enemy of souls has gained much when he can lead the imagination of one of Jehovah's chosen watchmen to dwell upon the possibilities of association, in the world to come, with some

woman whom he loves, and of there raising up a family. We need no such pleasing pictures. All such views originate in the mind of the tempter....

It is presented to me that spiritual fables are taking many captive. Their minds are sensual, and unless a change comes, this will prove their ruin. To all who are indulging these unholy fancies, I would say, Stop; for Christ's sake, stop right where you are. You are on forbidden ground. Repent, I entreat of you, and be converted.—Letter 231, 1903.

Free Love—I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free-love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.—Testimonies for the Church 8:292 (1904).

Love Is Not Sentimentalism—The love and sympathy which Jesus would have us give to others does not savor of sentimentalism, which is a snare to the soul; it is a love that is of heavenly extraction, which Jesus exemplifies by both precept and example. But instead of manifesting this love, how often we are alienated and estranged one from another.... The result is estrangement from God, a dwarfed experience, a blighting of Christian growth.—The Youth's Instructor, October 20, 1892. (Sons and Daughters of God, 147.)

Counterfeit Identified—We are admonished by the apostle: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Romans 12:9, 10). Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds.

This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner.—Testimonies for the Church 5:171 (1882).

Selecting a Companion—Let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him and who will make him happy in her love.—The Ministry of Healing, 359 (1905).

Chapter 33— Dangers Facing Youth

Habits Determine Destiny—In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest for this life and for the life to come.—The Desire of Ages, 101 (1898).

Self-discipline Versus Self-indulgence—The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying souls are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us to understand and to practice the sacred truths of God's Word. For this reason temperance finds its place in the work of preparation for Christ's second coming.—The Desire of Ages, 101 (1898).

"Quit Yourselves Like Men, Be Strong."—Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). An elevated standard is presented before the youth, and God is inviting them to come into real service for Him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time: "Quit you like men, be strong" (1 Corinthians 16:13).—The Review and Herald, June 16, 1891. (Messages to Young People, 24.)

Peril of Neglecting Training and Special Preparation—Young men who desire to enter the field as ministers, colporteurs, or canvassers should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.—Testimonies for the Church 5:390 (1885).

Brilliance No Assurance of Success—It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness.

They were not industrious and persevering and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a

chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right.—The Review and Herald, December 8, 1891. (Fundamentals of Christian Education, 193.)

No Virtue in Ignorance—You have thought that it was of the highest importance to obtain an education in the sciences. There is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth; but if you seek for it from principle, having the right object before you and feeling your obligation to God to use your faculties to do good to others and promote His glory, knowledge will aid you to accomplish this end; it will help you to bring into exercise the powers which God has given you and to employ them in His service.—Testimonies for the Church 3:223 (1872).

Choosing the Side of Unbelief—The word of God will judge every one of us at the last great day. Young men talk about science and are wise above that which is written; they seek to explain the ways and work of God to meet their finite comprehension, but it is all a miserable failure.

True science and inspiration are in perfect harmony. False science is a something independent of God. It is pretentious ignorance. This deceptive power has captivated and enslaved the minds of many, and they have chosen darkness rather than light. They have taken their position on the side of unbelief, as though it were a virtue and the sign of a great mind to doubt, when it is the sign of a mind too weak and narrow to perceive God in His created works. They could not fathom the mystery of His providence should they study with all their power for a lifetime. And because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them and entangles them in the meshes of unbelief. If these doubting ones will come into close connection with God, He will make His purposes clear to their understanding.—Testimonies for the Church 4:584, 585 (1881).

Destructive Power of Doubt—There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence upon which to base their faith.

The position of some is unexplainable, even to themselves. They are drifting without an anchor, beating about in the fog of uncertainty. Satan soon seizes the helm and carries their frail bark wherever he pleases. They become subject to his will. Had these minds not listened to Satan, they would not have been deceived by his sophistry; had they been balanced on the side of God they would not have become confused and bewildered.—Testimonies for the Church 4:583, 584 (1881).

Failure to Put Acquired Knowledge to Practical Use—But, young men, if you gain ever so much knowledge and yet fail to put that knowledge to a practical use, you fail of your object. If, in obtaining an education, you become so absorbed in your studies that you neglect prayer and religious privileges and become careless and indifferent to the welfare of your souls, if you cease to learn in the school of Christ, you are selling your birthright for a mess of pottage. The object for which you are obtaining an education should not be lost sight of for a moment. It should be to so develop and direct your faculties that you may be more useful and bless others to the extent of your ability.

If by obtaining knowledge you increase your love of yourselves and your inclination to excuse yourselves from bearing responsibilities, you are better without an education. If you love and idolize books, and allow them to get between you and your duties, so that you feel a reluctance to leave your studies and your reading to do essential labor that someone must do, you should restrain your desire to study and cultivate a love for doing those things in which you now take no interest. He that is faithful in that which is least will also be faithful in greater things.—Testimonies for the Church 3:223, 224 (1872).

The Evils of Physical Inaction and Excessive Mental Activity—The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity. The physical inaction which seems almost inevitable in the schoolroom—together with other unhealthful conditions—makes it a trying place for children, especially for those of feeble constitution....No wonder that in the schoolroom the foundation of lifelong illness is so often laid. The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent.—Education, 207, 208 (1903).

Shunning Burdens and Toil (experience of two young men)—These young men have duties at home which they overlook. They have not learned to take up the duties and bear the home responsibilities which it is their duty to bear. They have a faithful, practical mother, who has borne many burdens which her children should not have suffered her to bear. In this they have failed to honor their mother. They have not shared the burdens of their father as was their duty, and have neglected to honor him as they should. They follow inclination rather than duty.

They have pursued a selfish course in their lives, in shunning burdens and toil, and have failed to obtain a valuable experience which they cannot afford to be deprived of if they would make life a success. They have not felt the importance of being faithful in little things, nor have they felt under obligation to their parents to be true, thorough, and faithful in the humble, lowly duties of life which lie directly in their pathway. They look above the common branches of knowledge, so very necessary for practical life.—Testimonies for the Church 3:221, 222 (1872).

Recreation Versus Amusement—There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life's true success.—Education, 207 (1903).

Senseless Mirth—Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate and better qualify us and them to more successfully attend to the duties devolving upon us as Christians.—The Health Reformer, July, 1871. (The Adventist Home, 493).

The Fashionable Modern Dance—David's dancing in reverent joy before God has been cited by pleasure lovers in justification of the fashionable modern dance, but there is no ground for such an argument. In our day, dancing is associated with folly and midnight reveling. Health and morals are sacrificed to pleasure. By the frequenters of the ballroom, God is not an object of thought and reverence; prayer or the song of praise would be felt to be out of place in their assemblies.

This test should be decisive. Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians. The music and dancing in joyful praise to God at the removal of the ark had not the faintest resemblance to the dissipation of modern dancing. The one tended to the remembrance of God, and exalted His holy name. The other is a device of Satan to cause men to forget God and to dishonor Him.—Patriarchs and Prophets, 707 (1890).

Seeking Satisfaction in Amusements and Pleasures—The enemy seeks in many ways to draw our minds from the study of the Word. Many he leads to seek for satisfaction in amusements and pleasures that seem desirable to the carnal heart. But the true children of God are not seeking their happiness in this world; they seek for the lasting joys of a home in the eternal city where Christ dwells, and where the redeemed shall receive the rewards of obedience to the requirements of God. These do not desire the transitory, cheap amusements of this life, but the enduring bliss of heaven.—Manuscript 51, 1912. (Our High Calling, 284.)

Foolish Thoughts and Trifling Conversation—Why not keep your minds fixed on the unsearchable riches of Christ that you may present to others the gems of truth? ... It is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh.... We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ.

But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement do not dwell upon Christ and cannot rejoice in the fullness of His love. The

mind that finds pleasure in foolish thoughts and trifling conversation is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain.—The Review and Herald, March 15, 1892.

The Whirl of Excitement—The cities of today are fast becoming like Sodom and Gomorrah. Holidays are numerous; the whirl of excitement and pleasure attracts thousands from the sober duties of life. The exciting sports—theatergoing, horse racing, gambling, liquor drinking, and reveling—stimulate every passion to activity.

The youth are swept away by the popular current. Those who learn to love amusement for its own sake open the door to a flood of temptations. They give themselves up to social gaiety and thoughtless mirth. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness. Their religious aspirations are chilled; their spiritual life is darkened. All the nobler faculties of the soul, all that link man with the spiritual world, are debased.—Testimonies for the Church 9:89, 90 (1909).

Parties of Pleasure—Many allow the youth to attend parties of pleasure, thinking that amusement is essential for health and happiness; but what dangers are in this path! The more the desire for pleasure is gratified, the more it is cultivated and the stronger it becomes. The life experience is largely made up of self-gratification in amusement. God bids us beware. “Let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:12).—Counsels to Parents, Teachers, and Students, 347 (1913).

Frivolity a Danger—One pattern only is given to the young, but how do their lives compare with the life of Christ? I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only empty, vain talk. They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting.—Testimonies for the Church 1:496, 497 (1867).

Indulgence Robs Brain of Its Power—The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to Him who says, “I know thy works.”—The Review and Herald, March 29, 1892.

Indiscriminate Pleasure Dwarfs the Mind—As hurried eating of temporal food is detrimental to physical health, so the greedy swallowing of everything bearing the semblance of pleasure dwarfs the mind, causing it to refuse the spiritual food which is presented. The mind is educated to crave pleasure as the inebriate craves the glass of liquor. It seems impossible to resist the temptation. Sober thinking is distasteful because the presentation is not satisfying.

There is nothing pleasing in the idea of reading and studying the words of eternal life.—Letter 117, 1901.

Dangerous Amusements—Any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous.—Testimonies for the Church 3:223 (1872).

Indulgence of Appetite Impairs Health of Body and Soul—Do you consider, young man, in choosing your principles of action and subjecting your mind to influences, you are forming your character for eternity? You can hide nothing from God. You may practice evil habits in secret, but it is not hid from God and angels. They view these things and you must meet them again. God is not pleased with you; you are required to be far in advance of what you are now in spiritual knowledge.

With all the privileges and opportunities that God has granted you, you do not have corresponding works. You owe a duty to others, and a duty imperfectly understood will be imperfectly performed. There will be mistakes and errors that not only will be injurious to yourself but will help to fasten wrong practices upon others. You have habits of appetite that you indulge to the detriment of the health of the body as well as the soul. Your habits have been intemperate, after the habits and customs of the world, and your health has been injured by your indulgence of appetite. The brain has been beclouded, and you will never have clear, pure thoughts until your habits and practices are in accordance with the laws of God in nature.—Letter 36, 1887.

Avoid Temptations—Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God and with confidence and conscious power exclaim, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). There is strength for you all in God. But you will never feel your need of that strength which alone is able to save you unless you feel your weakness and sinfulness.

Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way, you will follow on in darkness until it is too late to secure the eternal reward.—Testimonies for the Church 3:45, 46 (1872).

Cherish Righteous Ambition—Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind. I want you to understand me.

Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Let the holy oil, which comes from the two olive branches, burn with a holy radiance upon the

altar of your soul. The work of these olive branches represents the richest impartation of the Holy Spirit.—Letter 123, 1904.

Chapter 34— Conscience

Exalt the Conscience to Its Rightful Place of Authority—God has given men more than a mere animal life. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He expects those for whom He has made so great a sacrifice to show their appreciation of His love by following the example that Christ has set them, living lives that are in harmony with His will. He expects them to respond to the love He has expressed for them by denying self for the good of others. He expects them to use the powers of mind and body in His service. He has given them affections, and He expects them to use this precious gift to His glory. He has given them a conscience, and He forbids that this gift be in any way misused; it is, rather, to be exalted to the place of authority to which He has assigned it.—The Southern Watchman, March 1, 1904.

Control Conscience and Cultivate an Amiable Disposition—We should all cultivate an amiable disposition and subject ourselves to the control of conscience. The spirit of the truth makes better men and women of those who receive it in their hearts. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has ever been closed to human suffering; and charity and kindness are seen as its fruits.—Testimonies for the Church 4:59 (1876).

A Pure Conscience a Wonderful Acquirement—A conscience void of offense toward God and man is a wonderful acquirement.—Manuscript 126, 1897. (Our High Calling, 143.)

Rejecting Conscience Is a Fearful Danger—Day by day men and women are deciding their eternal destiny. I have been shown that many are in great danger. When a man will do or say anything to gain his end, nothing but the power of God can save him. His character needs to be transformed before he can have a good conscience, void of offense toward God and man. Self must die, and Christ must take possession of the soul temple. When, by rejecting the light that God has given, men abuse and trample upon the conscience, they are in fearful danger. Their future eternal welfare is imperiled.—Letter 162, 1903.

Satan Attempts to Drown Conscience—Satan uses his influence to drown the voice of God and the voice of conscience, and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.—Manuscript 161, 1897.

One Wrong Step Changes a Life—The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of wrong principle, often leads to an entire change of the life and action.... We are safe only in following where Christ leads the way. The path will grow clearer, brighter and brighter, unto the perfect day.—Letter 71, 1898.

Violated Conscience Is Weakened—A conscience once violated is greatly weakened. It needs the strength of constant watchfulness and unceasing prayer. Testimonies for the Church 2:90, 91 (1868).

Violated Conscience Becomes Unreliable—He who after hearing the truth turns from it because to accept it would retard his success in business lines turns from God and the light. He sells his soul in a cheap market. His conscience will ever be unreliable. He has made a bargain with Satan, violating his conscience, which if kept pure and upright, would have been of more value to him than the whole world. He who refuses light partakes of the fruit of disobedience, as did Adam and Eve in Eden.—Manuscript 27, 1900.

Loss of Conscious Integrity Paralyzes Energies—When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement. When the favor of God was gone, you know that some of you have tried to supply the place and seek compensation for the loss of the Holy Spirit's witness that you are a child of God in worldly excitement, in the society of worldlings.—Letter 14, 1885.

Violated Conscience Becomes a Tyrant—Conscience violated becomes a tyrant over other consciences.—Letter 88, 1896.

Satan Controls the Conscience Numbed by Alcohol—The drunkard sells his reason for a cup of poison. Satan takes control of his reason, affections, conscience. Such a man is destroying the temple of God. Tea drinking helps to do this same work. Yet how many there are who place these destroying agencies on their tables, thereby quenching the divine attributes.—Manuscript 130, 1899. (Temperance, 79, 80.)

Diet Affects Conscience—Gross and stimulating food fevers the blood, excites the nervous system, and too often dulls the moral perceptions so that reason and conscience are overborne by the sensual impulses.—Christian Temperance and Bible Hygiene, 134, 1890. (Counsels on Diet and Foods, 243.)

Health and Conscience—Health is an inestimable blessing, and one which is more closely related to conscience and religion than many realize. It has a great deal to do with one's capability. Every minister should feel that as he would be a faithful guardian of the flock, he must preserve all his powers in condition for the best possible service.—Gospel Workers, 175 (1893). (Counsels on Health, 566.)

Conscience Effective Agent in Restoring Health—If you are burdened and weary, you need not curl up like leaves upon a withered branch. Cheerfulness and a clear conscience are better than drugs and will be an effective agent in your restoration to health.—The Health Reformer, June, 1871. (My Life Today, 177.)

Possible to Be Conscientiously Wrong—The idea is entertained by many that a man may practice anything that he conscientiously believes to be right. But the question is, Has the man a well-instructed, good conscience, or is it biased and warped by his own preconceived opinions?

Conscience is not to take the place of "Thus saith the Lord." Consciences do not all harmonize and are not all inspired alike. Some consciences are dead, seared as with a hot iron. Men may be conscientiously wrong as well as conscientiously right. Paul did not believe in Jesus of Nazareth, and he hunted the Christians from city to city, verily believing that he was doing service to God.—Letter 4, 1889.

Human Perceptions an Unstable Guide—"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:22).

These words have a first and second sense, a literal and a figurative meaning. They are full of truth in regard to the bodily eye, with which we see external objects. And they are true also in regard to the spiritual eye, the conscience, with which we estimate good and evil. If the eye of the soul, the conscience, is perfectly healthy, the soul will be taught aright.

But when the conscience is guided by human perceptions, which are not subdued and softened by the grace of Christ, the mind is in a diseased condition. Things are not seen in their true bearings. The imagination is wrought upon, and the eye of the mind sees things in a false, distorted light.

You need clear, sympathetic eyesight. Your conscience has been abused, and has become hardened, but if you will follow the right course, renewed sensitiveness will come to it.—Letter 45, 1904.

When We Can Trust the Conscience—But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the Word of God we read that there are good and bad consciences, and the fact that your conscience does not condemn you in not keeping the law of God does not prove that you are uncondemned in His sight.

Take your conscience to the Word of God and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions, because they have not made the Word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law.—The Review and Herald, September 3, 1901.

God's Word the Standard—It is not enough for a man to think himself safe in following the dictates of his conscience.... The question to be settled is, Is the conscience in harmony with the Word of God? If not, it cannot safely be followed, for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled.—Letter 21, 1901. (Our High Calling, 143.)

Is Conscience Changing your Life?—You may have a conscience and that conscience may bring conviction to you, but the question is, Is that conviction a working agent? Does that conviction reach your heart and the doings of the inner man? Is there a purification of the soul temple of its defilement? That is what we want, because it is a time such as it was in the days of the children of Israel; and if there are any sins upon you, do not stop till they are corrected and put away.—Manuscript 13, 1894.

Influence of Truth on the Conscience and on the Heart—The psalmist says, "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). When truth is working only upon the conscience, it creates much uneasiness; but when truth is invited into the heart, the whole being is brought into captivity to Jesus Christ. Even the thoughts are captured, for the mind of Christ works where the will is submitted to the will of God. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). He whom the Lord makes free is free indeed, and he cannot be brought into servile bondage to sin.—Manuscript 67, 1894.

Truth Held Only by Conscience Will Agitate the Mind—By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart in its pride and ambition would not surrender. An opposition was maintained against the light of truth, which they had decided to resist and deny. When the truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, the truth only agitates the mind. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who molds its beauty to the mind that its transforming power may be seen in the character.—Manuscript 130, 1897.

God Does Not Force the Conscience—God never forces the will or the conscience, but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself.—The Great Controversy, 591 (1888).

When Conscience Is a Sure Guide—He whose conscience is a sure guide will not stop to reason when light shines upon him out of God's Word. He will not be guided by human counsel. He will not allow worldly business to stand in the way of obedience. He will lay every selfish interest at the door of investigation and will approach the Word of God as one whose eternal interest is hanging in the balance.—Manuscript 27, 1900.

Emotions and Desires Subjected to Reason and Conscience—If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. To your closet, followers of Christ. Pray in faith and with all the heart. Satan is watching to ensnare your feet. You must have help from above if you would escape his devices.—Testimonies for the Church 5:177 (1882).

But it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind.—The Review and Herald, June 14, 1892. (Our High Calling, 87.)

Scars Ever Remain—What did that dishonest man gain by his worldly policy? How high a price did he pay for his success? He has sacrificed his noble manhood and has started on the road that leads to perdition. He may be converted; he may see the wickedness of his injustice to his fellowmen—and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain.—The Signs of the Times, February 7, 1884. (The S.D.A. Bible Commentary 3:1158.)

Christ's Grace Sufficient for Guilty Conscience—When sin struggles for the mastery in the heart, when guilt oppresses the soul and burdens the conscience, when unbelief clouds the mind, remember that Christ's grace is sufficient to subdue sin and banish the darkness. Entering into communion with the Saviour, we enter the region of peace.—The Ministry of Healing, 250 (1905).

You Can Make Yourself What You Choose—Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve" (Joshua 24:15).—Testimonies for the Church 2:564, 565 (1870).

Not to Meddle With Others' Consciences—Conscience in regard to the things of God is a sacred treasure, which no human beings, whatever be their position, have a right to meddle with. Nebuchadnezzar offered the Hebrews another chance, and when they refused it, he was exceedingly angry and commanded the burning fiery furnace to be heated seven times hotter than it was wont to be heated. He told the captives that he would cast them into this furnace. Full of faith and trust, the answer came, Our God whom we serve is able to deliver us; if He does not, well: we commit ourselves to a faithful God.—Letter 90, 1897.

No Criterion for Others—God does not wish you to make your conscience a criterion for others. You have a duty to perform, which is to make yourself cheerful and to cultivate unselfishness in your feelings until it will be your greatest pleasure to make all around you happy.—Testimonies for the Church 4:62 (1876).

Parents to Help Children to Preserve a Clean Conscience—I am instructed to say to parents, Do all in your power to help your children to have a pure, clean conscience. Teach them to feed on the Word of God. Teach them that they are the Lord's little children. Do not forget that He has appointed you as their guardians. If you will give them proper food and dress

them healthfully, and if you will diligently teach them the Word of the Lord, line upon line, precept upon precept, here a little and there a little, with much prayer to our heavenly Father, your efforts will be richly rewarded.—Manuscript 4, 1905.

Conscience to Be Cleansed—Every room in the soul temple has become more or less defiled, and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward and thrown wide open heavenward that the bright beams of the Sun of righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart and will give you strength to carry out high and holy purposes.—Manuscript 24, 1901.

Clear Conscience Brings Perfect Peace—Inward peace and a conscience void of offense toward God will quicken and invigorate the intellect like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind which you may possess will bless all with whom you associate. This peace and calmness will, in time, become natural and will reflect its precious rays upon all around you, to be again reflected upon you. The more you taste this heavenly peace and quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw all the moral energies into a stupor but awakens them to increased activity. Perfect peace is an attribute of heaven which angels possess. May God help you to become a possessor of this peace.—Testimonies for the Church 2:327 (1869).

Section 8—Guiding Principles in Education

Chapter 35— The Influence of Perception

A Law in Intellectual and Spiritual Worlds—It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence.—The Great Controversy, 555 (1888).

Beholding Evil Corrupted Antediluvians—By beholding evil, men became changed into its image, until God could bear with their wickedness no longer, and they were swept away by the flood.—Special Testimonies On Education, 43, 44 , May 11, 1896. (Fundamentals of Christian Education, 421, 422.)

Changed for the Better—Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellowmen, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity.—Christ's Object Lessons, 355 (1900).

Changed for the Worse—It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord, "They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13).—The Great Controversy, 478 (1911).

Life Is Changed by Seeing—The Word of God is a lamp to our feet and a light to our path. "Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm 119:11). The heart preoccupied with the Word of God is fortified against Satan. Those who make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to His image. By beholding they become changed to the divine pattern; their character is softened, refined, and ennobled for the heavenly kingdom.—Testimonies for the Church 4:616 (1881).

Selective Perception—God does not wish us to hear all that is to be heard or to see all that is to be seen. It is a great blessing to close the ears that we hear not, and the eyes that we see not. The greatest anxiety should be to have clear eyesight to discern our own shortcomings and a quick ear to catch all needed reproof and instruction, lest by our inattention and carelessness we let them slip and become forgetful hearers and not doers of the work.—Testimonies for the Church 1:707, 708 (1868).

Keeping Powers of Perception Alert—If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and

disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not go to the meeting; for if you go you will surely dishonor God.

Take an ax and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize.—Manuscript 62, 1900. (Medical Ministry, 295.)

Perception Influenced by Physical Habits Controlled by Conscience—Those who would have clear minds to discern Satan's devices must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or the weakness of the mind has very much to do with our usefulness in this world and with our final salvation.—The Review and Herald, September 8, 1874. (Messages to Young People, 236, 237.)

Exercise Improves Perception—Brain and muscle must be taxed proportionately if health and vigor are to be maintained. The youth can then bring to the study of the Word of God healthy perception and well-balanced nerves. They will have wholesome thoughts and can retain the precious things that are brought from the Word. They will digest its truths and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asks a reason of the hope that is in them with meekness and fear.—Testimonies for the Church 6:180 (1900).

Increasing Perfection Increases Perception—The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted.—The Great Controversy, 570 (1911).

Grief Dimmed Mary's Perception—Then she turned away, even from the angels, thinking that she must find someone who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou? Whom seekest thou?" Through her tear-dimmed eyes Mary saw the form of a man, and thinking that it was the gardener, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."—The Desire of Ages, 790 (1898).

Perceived Jesus by His Voice—But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni."—The Desire of Ages, 790 (1898).

Appetite Deadens Perceptive Faculties—The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-indulgence was perverting the moral powers and that man's great need was conversion—in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice.—Letter 158, 1909.

Sins Dim Perception—It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His Word and reflected from the face of nature, more and more fully will declare Him "merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6).

In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness.—The Ministry of Healing, 464, 465 (1905).

Perceptive Powers Beclouded—Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers.—Testimonies for the Church 2:605 (1871).

How Christ Met Perceptions Dulled by Sin—Christ stooped to take upon Himself human nature that He might reach the fallen race and lift them up. But the minds of men had become darkened by sin, their faculties were benumbed and their perceptions dulled, so that they could not discern His divine character beneath the garb of humanity. This lack of appreciation on their part was an obstacle to the work which He desired to accomplish for them; and in order to give force to His teaching He was often under the necessity of defining and defending His position.

By referring to His mysterious and divine character, He sought to lead their minds into a train of thought which would be favorable to the transforming power of truth. Again, He used the things of nature with which they were familiar to illustrate divine truth. The soil of the heart was thus prepared to receive the good seed. He made His hearers feel that His interests were identified with theirs, that His heart beat in sympathy with them in their joys and griefs. At the same time they saw in Him the manifestation of power and excellence far above that possessed by their most-honored rabbis.

The teachings of Christ were marked with a simplicity, dignity, and power heretofore unknown to them, and their involuntary exclamation was, "Never man spake like this man." The people listened to Him gladly.—Testimonies for the Church 5:746, 747 (1889).

Uncontrolled Passions Injure Perceptive Faculties—The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. Disease comes as the result. The man cannot be healthy until the evil is seen and remedied.—Letters from Ellen G. White to Sanitarium Workers 15, April 3, 1900, 18. (Counsels on Health, 587.)

The Mind Can Be Educated to Accept Sin—A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him.—Patriarchs and Prophets, 459 (1890).

Powers Become Playthings of the Enemy—God gives no permission to man to violate the laws of his being. But man, through yielding to Satan's temptations to indulge intemperance, brings the higher faculties into subjection to the animal appetites and passions. When these gain the ascendency, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one half, others two thirds, of their physical, mental, and moral powers and become playthings for the enemy.—The Review and Herald, September 8, 1874. (Messages to Young People, 236.)

Counsel to One Who Imagined Injury When It Did Not Exist—Sister D has been deceived in some things. She has thought that God instructed her in a special sense, and you both have believed and acted accordingly. The discernment which she has thought she possessed in a *special* sense is a deception of the enemy. She is naturally quick to see, quick to understand, quick to anticipate, and is of an extremely sensitive nature. Satan has taken advantage of these traits of character and has led you both astray.

Brother D, you have been a bondman for quite a length of time. Much of that which Sister D has thought was discernment has been jealousy. She has been disposed to regard everything with a jealous eye, to be suspicious, surmising evil, distrustful of almost everything. This causes unhappiness of mind, despondency, and doubt, where faith and confidence should exist. These unhappy traits of character turn her thoughts into a gloomy channel, where she indulges a foreboding of evil, while a highly sensitive temperament leads her to imagine neglect, slight, and injury, when it does not exist....

These unhappy traits of character, with a strong, set will, must be corrected and reformed, or they will eventually cause you both to make shipwreck of your faith.—Testimonies for the Church 1:708, 709 (1868).

Dwell Not on Satan's Power—It is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image. Then let us not gather together all the unpleasant pictures—the iniquities and corruptions and disappointments, the evidences of Satan's power—to hang in the halls of our memory, to talk over and mourn over until our souls are filled with discouragement. A discouraged soul is a body of darkness, not only failing himself to receive the light of God but shutting it away from others. Satan loves to see the effect of the pictures of his triumphs, making human beings faithless and disheartened.—Testimonies for the Church 5:744, 745 (1889).

Environment Influences—The more the patient can be kept out of doors, the less care will he require. The more cheerful his surroundings, the more hopeful will he be. Shut up in the house, be it ever so elegantly furnished, he will grow fretful and gloomy. Surround him with the beautiful things of nature; place him where he can see the flowers growing and hear the birds singing, and his heart will break into song in harmony with the songs of the birds. Relief will

come to body and mind. The intellect will be awakened, the imagination quickened, and the mind prepared to appreciate the beauty of God's Word.—The Ministry of Healing, 265 (1905).

Surroundings Affect Experience—I was then shown a young girl ... who had departed from God and was enshrouded in darkness. Said the angel: "She did run well for a season; what did hinder her?" I was pointed back and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride, and love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy. "Watch ... and pray, lest ye enter into temptation." Temptation may be all around us, but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its influence tends not to degrade but to elevate, refine, purify, and exalt to immortality and the throne of God. Said the angel, "Will you have Christ, or the world?"

Satan presents the world with its most alluring, flattering charms to poor mortals, and they gaze upon it, and its glitter and tinsel eclipse the glory of heaven and that life which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable, which shall know nothing of sorrow, sadness, pain, or death, is sacrificed for a short lifetime of sin.—Testimonies for the Church 2:100, 101 (1868).

Seeing Molds Personality—The sight of her eyes and the hearing of her ears have perverted her heart.—Testimonies for the Church 4:108 (1876).

Perceptions Confused by Choosing Temporal Advantages—Lot chose Sodom as a place of residence because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved "so as by fire." Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness.—The Signs of the Times, May 29, 1884. (Messages to Young People, 419.)

Perceptions Dimmed to Eternal Verities—Those who have made a wrong use of means dedicated to God will be required to give an account of their stewardship. Some have selfishly grasped means because of their love of gain. Others have not a tender conscience; it has become seared through long-cherished selfishness....

Their minds have so long run in a low, selfish channel that they cannot appreciate eternal things. They do not value salvation. It seems impossible to elevate their minds to rightly estimate the plan of salvation or the value of the atonement. Selfish interests have engrossed the entire being; like a lodestone they hold the mind and affections, binding them down to a low level. Some of these persons will never attain to perfection of Christian character because they do not see the value and necessity of such a character. Their minds cannot be elevated so that they will be charmed with holiness. Self-love and selfish interests have so warped the character

that they cannot be made to distinguish the sacred and eternal from the common.—Testimonies for the Church 2:519, 520 (1870).

That Which Quickens the Perceptions—When hearts are purified from selfishness and egotism, they are in harmony with the message God sends them. The perceptions are quickened, the sensibilities refined. Like appreciates like. "He that is of God heareth God's words" (John 8:47).—Testimonies for the Church 5:696 (1889).

Chapter 36— Principles of Motivation

Success Demands Aim—Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today.—Education, 262 (1903).

Should Aim as High as Possible—The specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.—Education, 267 (1903).

Students to Have a Real Aim—Teach the students to use for the highest, holiest purpose the talents God has given them that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life, and to obtain an exalted understanding of what true education means.—The Madison School, November 14, 1905, 16.

Christ Encourages Lofty Aims—He would give encouragement to our loftiest aims, security to our choicest treasure.—Christ's Object Lessons, 374 (1900).

Failing to Realize One's Potential—Many do not become what they might because they do not put forth the power that is in them. They do not, as they might, lay hold on divine strength. Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted.

Many a man whose talents are adapted for some other calling is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place.—Education, 267 (1903).

Great Possibilities in Life—And as regards life's possibilities, who is capable of deciding what is great and what is small? How many a worker in the lowly places of life, by setting on foot agencies for the blessing of the world, has achieved results that kings might envy!—Education, 266 (1903).

"Something Better"—The Law of True Living—"Something better" is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better.

Often the youth cherish objects, pursuits, and pleasures that may not appear to be evil but that fall short of the highest good. They divert the life from its noblest aim. Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "altogether lovely."

When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy.—Education, 296, 297 (1903).

Develop Highest Motives for Advancement—Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement. They should attend our colleges and training schools; and the teachers in these institutions of learning should realize their responsibility to work with and pray with the students. In these schools, students should learn to be true medical missionaries, firmly bound up with the gospel ministry.—The Madison School, November 14, 1905, 12.

The Foolish Rich Man's Selfish Aimlessness—This man's aims were no higher than those of the beasts that perish. He lived as if there were no God, no heaven, no future life; as if everything he possessed were his own and he owed nothing to God or man. The psalmist described this rich man when he wrote. "The fool hath said in his heart, There is no God."—Christ's Object Lessons, 257, 258 (1900).

An Aimless Life a Living Death—An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.—The Review and Herald, July 29, 1884. (Counsels on Health, 51.)

Fungus Roots on Aimlessness—One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil....

A large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind but to corrupt and destroy the soul.

The mind, the heart, that is indolent, aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.—Education, 189, 190 (1903).

Aimlessness a Predisposing Cause of Intemperance—In order to reach the root of intemperance we must go deeper than the use of alcohol or tobacco. Idleness, lack of aim, or evil associations may be the predisposing cause.—Education, 202, 203 (1903).

Few Evils More to Be Dreaded—Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth.... They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.—Education, 210, 211 (1903).

No One to Live an Aimless Life—Every soul is to minister. He is to use every physical, moral, and mental power—through sanctification of the Spirit—that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live an aimless, selfish life but that he might live unto Jesus Christ, who died for his salvation. All are not called upon to enter the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.—Letter 10, 1897. (The S.D.A. Bible Commentary 4:1159.)

Right Motives to Be Cultivated—The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of His Word to put forth aggressive efforts against evil.—The Review and Herald, August 22, 1912. (Fundamentals of Christian Education, 543.)

Actions Reveal Motives—Actions reveal principles and motives. The fruit borne by many who claim to be plants in the Lord's vineyard shows them to be but thorns and briers. A whole church may sanction the wrong course of some of its members, but that sanction does not prove the wrong to be right. It cannot make grapes of thorn berries.—Testimonies for the Church 5:103 (1882).

Motives, Not Appearance, Judged—It is an important duty for all to become familiar with the tenor of their conduct from day to day and the motives which prompt their actions. They need to become acquainted with the particular motives which prompt particular actions. Every action of their lives is judged, not by the external appearance, but from the motive which dictated the action.—Testimonies for the Church 3:507 (1875).

Followers of Christ Find New Motives—No other science is equal to that which develops in the life of the student the character of God. Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin. There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate.—Counsels to Parents, Teachers, and Students, 20 (1913).

Two Antagonistic Motive Powers—The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.—Education, 190 (1903).

Every Action Has Twofold Character—Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it. A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor and also on the minds of those who are connected with him in any relation, either spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right establish those habits in the youth.—The Review and Herald, May 17, 1898. (Child Guidance, 201.)

Action Derives Quality From Motive—Every action derives its quality from the motive which prompts it, and if the motives are not high and pure and unselfish, the mind and character will never become well balanced.—The Youth's Instructor, April 7, 1898. (Sons and Daughters of God, 171.)

Motives Give Character to Acts—It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food in order to give those two mites to the cause she loved. And she did it in faith, believing that her heavenly Father would not overlook her great need. It was this unselfish spirit and childlike faith that won the Saviour's commendation.—The Desire of Ages, 615 (1898).

God Reveals the Motives—God leads His people on, step by step. He brings them into positions which are calculated to reveal the motives of the heart. Some endure at one point but fall off at the next. At every advance step the heart is tested and tried a little closer. If any find their hearts opposed to the straight work of God, it should convince them that they have a work to do in overcoming, or they will be finally rejected of the Lord.—The Review and Herald, April 8, 1880. (Our High Calling, 162.)

Our Secret Motives Decide Destiny—Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.—The Great Controversy, 486, 487 (1911).

God Estimates Men by Purity of Motive—Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.—The Ministry of Healing, 477, 478 (1905).

God Judges by the Motives—There is much in the conduct of a minister that he can improve. Many see and feel their lack, yet they seem to be ignorant of the influence they exert. They are conscious of their actions as they perform them, but suffer them to pass from their memory, and therefore do not reform.

If ministers would make the actions of each day a subject of careful thought and deliberate review, with the object to become acquainted with their own habits of life, they would better know themselves. By a close scrutiny of their daily life under all circumstances they would know their own motives, the principles which actuate them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character.

Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it.—Testimonies for the Church 2:511, 512 (1870).

Sometimes Difficult to Discern Motives—Amid the cares of active life it is sometimes difficult to discern our own motives, but progress is made daily either for good or evil.—Testimonies for the Church 5:420 (1889).

Real Conversion Changes Motives—Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual

atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences.—Testimonies for the Church 5:82, 83 (1889).

The Great Motive Powers of the Soul—The great motive powers of the soul are faith, hope, and love; and it is to these that Bible study, rightly pursued, appeals. The outward beauty of the Bible, the beauty of imagery and expression, is but the setting, as it were, for its real treasure—the beauty of holiness. In its record of the men who walked with God, we may catch glimpses of His glory. In the One "altogether lovely" we behold Him, of whom all beauty of earth and heaven is but a dim reflection. "I, if I be lifted up," He said, "will draw all men unto Me" (John 12:32).—Education, 192 (1903).

Chapter 37— Principles of Study and Learning

The Mind and Affections Must Be Trained—God has given reason, the mental faculties of the mind; but if left to themselves uneducated and untrained, they leave man as is revealed in the fierce heathen. The mind and affections require education and direction by teachers. It must be line upon line, and precept upon precept, to guide and train the human moral agent to work in cooperation with God. God works in the human agent by the light of His truth. The mind enlightened by the truth, sees truth in distinction from error.—Letter 135, 1898.

Highest Culture of Mind Receives God's Fullest Approval—The human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach His gospel. They assert that He showed preference for the uneducated. Many learned and honorable men believed His teaching. Had these fearlessly obeyed the convictions of their consciences, they would have followed Him. Their abilities would have been accepted and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their reputation in connection with the humble Galilean....

Jesus did not despise education. The highest culture of the mind, if sanctified through the love and fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of heaven. Christ was the greatest educator the world ever knew.

God will accept the youth with their talent and their wealth of affection if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish, and in thus doing be coworkers with the Master.—The Review and Herald, June 21, 1877. (Fundamentals of Christian Education, 47, 48.)

Not Satisfied With Second-rate Work—The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful

tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.—Education, 29, 30 (1903).

Mind to Be Carried Higher—I am instructed that we are to carry the minds of our students higher than it is now thought by many to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The Divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. Here we may hold converse with patriarchs and prophets; here we may learn what our redemption has cost the One who was equal with the Father from the beginning, and who sacrificed His life that a people might stand before Him redeemed from every common, earthly thing and renewed in the image of God.—Letter 64, 1909.

True Education Combines Intellectual and Moral—The Lord has been waiting long for our teachers to walk in the light He has sent them. There is need of a humbling of self that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education that the standard of the Word of God is reached.—The Review and Herald, September 3, 1908. (Fundamentals of Christian Education, 527.)

True Piety Elevates and Refines—Our people everywhere allow their minds to take too low a range, too narrow a view. They allow the plans of human agencies to guide them and a worldly spirit to mold them, rather than Christ's plans and Christ's Spirit. I am instructed to say to our people, Look above the earthly to the heavenly. Numbers are no evidence of success; if they were, Satan might claim much. It is the degree of moral power that pervades our institutions, our schools, and our churches. It should be the joy of all, from the highest to the least, to represent Christ in Christlike virtues. Let all our teachers learn that true piety, love shown in obedience to God, will elevate and refine.—Letter 316, 1908.

Thoroughness Necessary—Thoroughness is necessary to success in character building. There must be an earnest desire to carry out the plans of the Master Builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building. The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in cooperation with the Divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. There must be no idleness. Life is a sacred trust; and every moment should be wisely improved.—The Youth's Instructor, February 19, 1903. (Our High Calling, 84.)

Trivial Matters Enfeeble the Mind—The student who, in the place of the broad principles of the Word of God, will accept common ideas and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind will become dwarfed and enfeebled; he will lose the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.—Letter 64, 1909.

Temporal Affairs Not to Be Neglected—Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. The Bible gives no endorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker.—Christ's Object Lessons, 343 (1900).

The Quality of Men Called to Teach —The cause of God needs teachers who have high moral qualities and can be trusted with the education of others, men who are sound in the faith and have tact and patience, who walk with God and abstain from the very appearance of evil, who stand so closely connected with God that they can be channels of light—in short, Christian gentlemen. The good impressions made by such will never be effaced, and the training thus given will endure throughout eternity. What is neglected in this training process is likely to remain undone. Who will undertake this work?

We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds.—Testimonies for the Church 5:583, 584 (1885).

Correct Habits Leave Impress on Character—The formation of correct habits is to leave its impress upon the mind and characters of the children that they may practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord. The formation of correct habits, the exhibition of a right spirit, will call for earnest efforts in the name and strength of Jesus. The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all long-suffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in himself.—Christian Education, 153 (1893). (Fundamentals of Christian Education, 268.)

Characters Not Formed in One Mold—Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met, and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-esteem, if cherished, will do a great amount of evil which may thrust the soul upon Satan's battleground without wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. Every teacher has his own peculiar traits of character to watch lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character.—Letter 50, 1893. (Fundamentals of Christian Education, 277, 278.)

Must Be Christlike in Dealing With Minds—It is a daily working agency that is to be brought into exercise, a faith that works by love and purifies the soul of the educator. Is the revealed will of God placed as your highest authority? If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament that its transforming agency will be revealed in a changed character, and you will not by your influence through the revealings of an unsanctified heart and temper turn the truth of God into a lie before any of your pupils; nor in your presentation of a selfish, impatient, unchristlike temper in dealing with any human mind, reveal that the grace of Christ is not sufficient for you at all times and in all places. Thus you will show that the authority of God over you is not merely in name but in reality and truth. There must be a separation from all that is objectionable or unchristlike, however difficult it may be to the true believer.—Christian Education, 148 (1893). (Fundamentals of Christian Education, 263, 264.)

Continual Censure Bewilders the Child—Heaven sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate to be laborers together with God. Sharp words and continual censure bewilder the child but never reform him. Keep back that pettish word; keep your own spirit under discipline to Jesus Christ; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.—Christian Education, 147 (1893). (Fundamentals of Christian Education, 263.)

Care in Suspending Students—Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline.

Then there should be a careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from, and deprived of, the advantages of home, and if expelled are refused the

privileges of school. All their expenses have to be met by someone who has had hope and confidence in these subjects that their money would not be invested in vain. The student enters into or falls into temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life, which will pay all that has been invested in his behalf.

But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness is not cherished. He is an expense, and precious time is lost. Who is tender and kind and feels the burden of these souls? What wonder that Satan takes advantage of the circumstances. They are thrust on Satan's battleground and the very worst feelings of the human heart are called into exercise, and strengthen and become confirmed.—Letter 50, 1893.

Avoid Creating Feelings of Injustice—When you jostle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life; but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.—Letter 20, 1892.

Mind Must Have Pure Food—The mind, like the body, must have pure food in order to have health and strength. Give your children something to think of that is out of and above themselves. The mind that lives in a pure, holy atmosphere will not become trifling, frivolous, vain, and selfish.—Letter 27, 1890.

We are living in a time when everything that is false and superficial is exalted above the real, the natural, and the enduring. The mind must be kept free from everything that would lead it in a wrong direction. It should not be encumbered with trashy stories, which do not add strength to the mental powers. The thoughts will be of the same character as the food we provide for the mind.—Testimonies for the Church 5:544. (Child Guidance, 188.)

Infidel Books —The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand.

The talent of time is precious. Every day it is given to us in trust, and we shall be called upon to give an account of it to God. It is to be used to God's glory, and if we would prolong our lives, if we would gain the life that measures with the life of God, we must give the mind pure food. No time should be wasted that might have been used to good account.—Manuscript 15, 1898.

Students to Learn to Obey God—I see that a great sentiment must be worked to, and out, under the divine direction in our schools. But the one great lesson the students must learn is to seek with all their heart, mind, and strength to know God and obey Him implicitly. The science of the salvation of the human soul is the first lesson of life. No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ, whom He hath sent, is life eternal.

Let the students take the love and fear of God with them into their school life. This is wisdom more precious than words can express. Connected with God, it can be said of them, as of Daniel, God gave him wisdom and knowledge in all mysteries.

Learning is good. The wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science; for the word of inspiration says, "Ye are complete in Him" (Colossians 2:10). Our first business is to see and acknowledge God, and then He will direct our path.—Letter 120, 1896.

Chapter 38— Balance in Education

Education Has Eternal Implications.—Education is a work the effect of which will be seen throughout the ceaseless ages of eternity.—Testimonies for the Church 6:154 (1900).

To Restore Harmony in the Being—The true object of education is to restore the image of God in the soul. In the beginning God created man in His own likeness. He endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious. But the fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised and a life of probation was granted to man. To bring him back to the perfection in which he was first created is the great object of life—the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to cooperate with the divine purpose; and in so doing they are "laborers together with God."—Patriarchs and Prophets, 595 (1890).

All Capabilities to Be Developed—All the varied capabilities that men possess—of mind and soul and body—are given them by God to be so employed as to reach the highest possible degree of excellence. But this cannot be a selfish and exclusive culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us is to be employed for His glory and for the uplifting of our fellowmen. And in this employment is found its purest, noblest, and happiest exercise.—Patriarchs and Prophets, 595 (1890).

True Education Is Broad—True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God and is a preparation for the faithful discharge of life's duties.—Counsels to Parents, Teachers, and Students, 64 (1913).

All-round Development for Every Duty—And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.—Christ's Object Lessons, 330 (1900).

All Powers to Reach Their Highest Potential—God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers that they may not only reach the highest attainments in science, but through a knowledge of God may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life.—Testimonies for the Church 4:425 (1880).

Knowledge of Science of All Kinds Is Power—The schools established among us are matters of grave responsibility, for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls.—The Review and Herald, December 1, 1891. (Fundamentals of Christian Education, 186.)

Youth to Be Thinkers—Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.

Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.—Education, 17, 18 (1903).

True Education Develops Character—The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life and to enter at last upon the future, immortal life. Eternity will reveal the manner in which the work

has been performed. If ministers and teachers could have a full sense of their responsibility, we should see a different state of things in the world today. But they are too narrow in their views and purposes. They do not realize the importance of their work or its results.—Testimonies for the Church 4:418 (1880).

Greatest Value Is to Build Character—The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education which will bring forth from our schools young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training.

The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man.

The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we would do justice to our students. We have been working on this plan here with complete satisfaction, notwithstanding the inconvenience under which students have to labor.—Special Testimonies for Ministers and Workers 4, August 27, 1895, 16. (Testimonies to Ministers and Gospel Workers, 241.)

Many Fail to Understand True Principles—Many students are in so great haste to complete their education that they are not thorough in anything which they undertake. Few have sufficient courage and self-control to act from principle. Most students fail to understand the true object of education, and hence fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to the happiness and success of life. Many who can explore the depths of the earth with the geologist or traverse the heavens with the astronomer show not the slightest interest in the wonderful mechanism of their own bodies. Others can tell just how many bones there are in the human frame and correctly describe every organ of the body, and yet they are as ignorant of the laws of health and the cure of disease as though life were controlled by blind fate instead of definite and unvarying law.—The Signs of the Times, June 29, 1892. (Fundamentals of Christian Education, 71, 72.)

Education Is Not of Brain Alone—Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education. The energies that should have been devoted to business of various lines have been neglected. Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.—Counsels to Parents, Teachers, and Students, 307, 308 (1913).

Physical and Mental to Be Equally Taxed—Much has been said and written in regard to the importance of training the mind for its highest service. This has sometimes led to the opinion that if the intellect is educated to put forth its highest powers, it will strengthen the physical and moral nature for the development of the whole man. Time and experience have proved this to be an error. We have seen men and women go forth as graduates from college who were in no way qualified to make a proper use of the wonderful physical organism with which God had provided them. The whole body is designed for action, not for inaction.

If the physical powers are not taxed equally with the mental, too much strain is brought upon the latter. Unless every part of the human machinery performs its allotted tasks, the mental powers cannot be used to their highest capability for any length of time. Natural powers must be governed by natural laws, and the faculties must be educated to work harmoniously and in accord with these laws. The teachers in our schools can disregard none of these particulars without shirking responsibility. Pride may lead them to seek for a high worldly standard of intellectual attainment that students may make a brilliant show; but when it comes to solid acquirements—those which are essential to fit men and women for any and every emergency in practical life—such students are only partially prepared to make life a success. Their defective education often leads to failure in whatever branch of business they undertake.—Testimonies for the Church 5:522 (1889).

Not to Escape Life's Burdens—Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves but to honor their Maker in doing their part of the world's work and lending a helpful hand to those weaker or more ignorant.—Education, 221, 222 (1903).

Harmonious Development Needed—The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertion and stop there; we are to make the best use of the various parts that compose the human machinery—brain, bone, muscle, head, and heart.—The Youth's Instructor, April 7, 1898. (Sons and Daughters of God, 171).

Ignorance Does Not Increase Spirituality—Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies when they do not have a knowledge of the important Bible truths they try to explain to others. They may be deficient in the common branches of education and therefore fail to do the amount of good they could do if they had had the advantages of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the Divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.—Testimonies for the Church 3:160 (1872).

Education Requires Painstaking Efforts—Teachers should lead students to think and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. By painstaking effort the vital truths should thus be impressed upon the mind. This may be a slow process, but it is of more value than rushing over important subjects without due consideration. God expects His institutions to excel those of the world, for they are His representatives. Men truly connected with God will show to the world that a more than human agent is standing at the helm.—Testimonies for the Church 6:154 (1900).

Set Up Well-defined Landmarks—Let the youth set up well-defined landmarks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers and a clear, strong, practical working mind; when difficult work is to be done where every stroke must tell, and perplexities can be met only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled.—Letters to Physicians and Ministers 1, July 1900, 31,32.

Formation of Right Habits Important—It should be the fixed purpose of every youth to aim high in all his plans for lifework. Adopt for your government in all things the standard that God's Word presents. This is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession.

Success in the formation of right habits, advancement in that that is noble and just, will give you an influence that all will value. Live for something besides self.

If your motives are pure and unselfish, if you are ever looking for work which somebody must do, if you are always on the alert to show kindly attentions and do courteous deeds, you are unconsciously building your own monument. This is the work that God calls upon all children and youth to do.—Letters to Physicians and Ministers 1, July 1900, 32.

Self-support an Important Part of Education—In acquiring an education many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled and which has done so much toward crippling their usefulness.—Education, 221 (1903).

Education Molds Social Fabric—Throughout the world, society is in disorder, and a thorough transformation is needed. The education given to the youth is to mold the whole social fabric.—The Ministry of Healing, 406 (1905).

Need for Schools to Teach Agriculture—Our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skillful, diligent labor in the tilling of the soil.—Education, 220 (1903).

Education Continues Through Life—In the school of Christ, students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the Divine Teacher constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school where advancement will continue throughout eternity.—Counsels to Parents, Teachers, and Students, 51 (1913).

True Ambition—Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high and spare no pains to reach the standard.—The Review and Herald, August 19, 1884. (Fundamentals of Christian Education, 82.)

The Most Essential Knowledge—Let the youth advance as fast and as far as they can in the acquisition of knowledge. ... And as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last.—The Ministry of Healing, 402 (1905).

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world.—The Review and Herald, October 24, 1907. (Fundamentals of Christian Education, 512.)

The essential knowledge is a knowledge of God and of Him whom He has sent.

Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of

everyday life. To this should be added training and practical experience in various lines of missionary effort.—The Ministry of Healing, 402 (1905).

"What 'University Course' Can Equal This?"—"The great day of the Lord is near..." and a world is to be warned.... Thousands of the youth ... should be giving themselves to this work.... Let every Christian educator ... encourage and assist the youth under his care in gaining a preparation to join the ranks.

There is no line of work in which it is possible for the youth to receive greater benefit.... They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?—Education, 270, 271 (1903).

To Impart Knowledge Is Essential—It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. They should be encouraged to make earnest missionary effort for those in error, becoming acquainted with them and taking to them the truth. By working in humility, seeking wisdom from Christ, praying and watching unto prayer, they may give to others the knowledge that has enriched their lives.—Counsels to Parents, Teachers, and Students, 545, 546 (1913).

Awaiting the End